The DHARAM SHASTRA

Hindu Religious Codes

Vol. III

English Translation and Text

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Vyasa Samhitá

VYA'SA SAMHITA'

CHAPTER I.

THE HOLY SAGES (*Munis*) approached that repository of penitential sanctity, *Véda Vyasa*, who was blissfully seated in his hermitage at Benares, and asked him questions regarding the duties of the members of different social orders (*Varṇas*). (1)

He of excellent memory having been thus interrogated by (other holy sages) recollected the *Smṛitis* as propounded in the *Védas*, and complacently said, hear, O *Munis!* (2)

Religious rites inculcated in the *Védas* should be practised in countries where black antelopes are found to roam about in nature. (3)

In matters of discrepancy between the *S'rutis*, *Smṛitis*, and *Puráṇas*, the former should be held as decisive, whereas the *Smritis* should have preference in all topics where there would be a difference of opinion between them and the *Puráṇas*. (4)

The term "twice-born" denotes the Bráhmaṇas, Kshatriyas, and Vaishyas. Only these three orders are entitled to practise religious rites propounded in the *S'rutis*, *Smṛitis* and *Puraṇas* in exclusion of all other castes. (5)

The fourth order is the S udra, hence the S'udras; are entitled to practise religious rites, but they are not privileged to recite any Vedic *Mantra*, nor to pronouce the terms *Sváha, Svadhá and Vashat*. (6)

The daughter of a Bráhmaṇa, duly wedded to a Brahmaṇa, is called a *Vipravinna.* All religious rites and ceremonies such as, postnatal rites, etc., should be done unto the male child of a *Vipravinná* according to the regulations laid down in respect of a Bráhmaṇa; those unto the male child of a Bráhmaṇa by a Kshatriya wife (*Kshatra-vinna*) should be done in the manner of a Kshatriya; while those unto the son of a Bráhmana by his lawfully married S'udra wife in the manner of a S'udra. (7)

All religious rites should be done unto a male child begot by a Bráhmaṇa or a Kshatriya on his married Vaishya wife in the manner of a Vaishya, while those unto the son of a S'udra mother, under the circumstance should be done in the manner of a S'udra. A son begot by a man of inferior caste on a woman of superior caste is worse than a S'udra. (8)

A son begot by a S'udra on a Bráhmana girl should be considered as a *Chaṇdâla.* Such a son is debarred from practising any religious rite. There are three kinds of *Chaṇdâlas.* To the first kind or order belong the sons begotten on unmarried girls. To the second order belong the sons begot by persons on wives belonging to their own *Gotras.* (9)

To the third kind belong the sons begotten by S'udra fathers on mothers who are Bráhmanis. Vardhakis (carpenters), Nápitas (barbers), Gopas (milkmen), Ashapas, Kumbhakâras (potters), Vanik (traders), Káyasthas (Userers), Málákáras (flower-men), Varatas, Medas, Chandálas, Dásas, Ṣhvapâchas, Kolas and beefeaters belong to the lowest castes of men. Even a conversation with a person of any of these castes should

be expiated by an ablution and a sight of the sun. (10—12).

The rites of *Garbhâdhânam* (religious rites performed for the conception of one's wife), *Pumsavanam* (religious rites performed for the causation of the birth of a ale child), *Simantonnayanam* (described below), *Jâtakarma* (post-natal rites), *Nâmakaraṇam* (rite of first nomenclature), *Nishkramaṇam* (formal taking out of the child in the open), *Annaprâshanam* (ceremony of first feeding the child with boiled rice), *Vapanam* (ceremony of tonsure), *Karṇavêdha* (ceremony of perforating the child's ear-lobes), *Vratâdêsha* (the ceremony of investure with the holy thread), *Vêdârambha* (ceremonial commencement of the study of the Vêdas), *Kes'antam* (ceremony of cutting the child's hair), *Snânam* (ceremonial ablution), *Vivâhâgni-parigraha* (the ceremony of lighting up the nuptial fire which is kept burning ever afterwards), *Tretâgni-samgraha* (the ceremony of kindling the three different kinds of fire known as *Dakshiṇagniḥ*, *Gârhapatyâgniḥ*, and *A'havaniyâgnih* which are kept burning till the death of the lighter), are the sixteen purificatory rites ordained to be performed in the case of a Brâhmaṇa in the scriptures.* (13—15)

The recitation of any *Mantra* by a woman is prohibited in the ten ceremonies commencing with the *Jâtakarma* and ending with the *Karṇavêda*; but she is privileged to recite *Mantras* in connection with the celebration of her marriage ceremony. These ten rites should be done unto the S'udras without any *Mantras* whatsoever. (16)

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* The number is reduced to ten in the case of a Brahmana who is not a custodian of the sacred fire. Tr.

The rite of *Garbhâdhânam* should be done unto one's wife on the first appearance of her menses; the rite of *Pumsavanam* in the third month of her first pregnancy; and the rite of *Simantonnayanam* (the ceremony of the parting of the hair), during the eighth month of gestation. The rite of *Jâtakarma* should be done unto a child on the sixth day of its birth; the rite of *Nâmakaraṇam*, on the eleventh day; and the rite of *Nishkramaṇam* in the fourth month of its birth. (17)

The rite of *Annaprâs'anam* should be done unto it in the eleventh month; and the ceremony of tonsure according to the custom of its father's family (but before it completes the third year of its age). After the ceremony of tonsure that of *Karnavédha* should be done unto a child. (18)

The son of a Brâhmaṇa should be invested with the holy thread at the eighth year of his age reckoned from the period of his inter-uterine life. Similarly, the investure with the holy thread in the case of a Kshatriya or Vaishya child should be made at the eleventh and twelfth year respectively (19)

Sons of Brâhmaṇâs, Kshatrivas. and Vaishyas, not invested with the holy thread after having respectively attained the ages of fifteen years and two months twenty-one years and two months. and twenty-three years and two months, become deprived of the right of investure and studying the *Védas*. They are called *Vrâtyas.* Such children should expiate their guilt by performing a *Vratyastoma* sacrifice. (20)

Brâhmaṇâs, Kshatriyas, and Vaishyas are called the twice-born. Their first births take place when they are delivered of their mother's womb; their second

when they duly accept the *Gâyatri Mantra* from their preceptors. (21)

Thus made twice-born, and free from all other faults, they become entitled to study the *Védas, Smritis*, and *Purânas*. (22)

Having been duly invested with the holy thread, they should reside in the houses of their preceptors, observing perfect celebacy, wearing the girdle, girdle-cloth, holy thread, and using the staff and deer-skin. (23)

On an auspicious day, and having obtained the permission of their preceptors, they should cast oblations into the sacred fire, and commence the study of the Védas by reciting the *Omkâra* and the *Gâyatri* (24)

A twice-born (pupil) should study the *Dharma S'astras* under the guidance of his preceptor for learning the rules of decorum and cleanliness (both mental and physical), and do whatever is beneficial to his master. (25)

Then having made obeisance to the elders, he should sit beside his preceptor, constantly exert his best for the furtherance of his studies, and do nothing else than what is beneficial to him (preceptor . (26)

Even having been reprimanded by his preceptor, he should not make any reply in retort, nor go away even when driven away by the former. (27)

Living a life of perfect celebacy, he should renounce all hatred, envy, malice, idle glances at the sun, singing, dancing, intoxication (lit: insanity) calumny, personal decorations, application of collyrium along the eyelids, contemplation of himself in the mirror, smearing the body with scented unguents, use of sandal pastes or garlands of flowers, idle strolls, and discontent (28—29)

A little after midday, and with the permission of his preceptor, he should ungreedily ask for alms of men of good conduct and regulated habits (*Niyama*), and having obtained the alms, he should instantly retire therefrom, considering the articles of gift as riches. (30)

Having performed the midday rites, he should take his meal with the permission of his preceptor. He should not take only cooked rice, nor that which is the residue of another's meal. At the close of his meal he should rinse his mouth with water. (31)

Even while in distress, the acceptance of any wealth excepting the alms is prohibited. He may dine in connection with a *Pitri S'râddha* if thereto invited by a person without any disqualification, and if his preceptor approves it. (32)

A single meal, which is not incompatible with the spirit of *Brahmacharyam* is what is enjoined to be taken by him (the student), every day. Having partaken of it, he should wait upon his preceptor. Then having cast twigs of sacred trees (*Samid*) into the sacrificial fire, he should attend to his preceptor's comforts. In the night, and with the permission of his teacher, he should lie down in a recumbent posture, after the former had been comfortably laid in bed. (33—35)

A *Brahmachârin* should thus daily practise his vow until the completion of his study of the *Vedas*; he should devote himself to the good of his master, be sweet of speech and devout in spirit. (36)

The twice-born one, who studies the *Vêdas* in this manner, becomes capable of (effectively) cursing or granting boon to other persons, and lives in the same region with the Rishis, after death. (37)

Milk, wine, honey, and clarified butter are the articles which the gods are fond of. He should constantly study the *Vêdas* except on the interdicted days. On such days their other collateral subjects should be studied with the preceptor's permission. (38)

An infringement of the preceptor's order makes all studies of the *Vêdas* abortive. Hence, one should study them in a submissive spirit. Even a little study of the *Vêdas* stands their twice-born reader in good stead both in this world and the next. (39)

The ritualistic (*Naishthika*) *Brahmachârin*, who practises this vow from his *Upanayana* (investure with the holy thread) till death, attains to Brahma. (40)

The twice-born one, who practises this vow for thirty-six years, is called a *Upâkurvanak*. At the close of this *Vrata*, the vowist should shave his head. Thus having finished the study of all the *Vêdas* or of any part thereof, he (the student) should give honorarium to his preceptor (*Dakhinâ*) after having obtained his permission thereto, and bathe thereafter (41)

CHAPTER II.

AT the close of such Vedic studies, and having performed the rite of *Avabhritha* ablution (*lit.*—ceremony of ablution at the completion of a principal sacrifice) a twice-born one, wishing to be a house-holder, should seek the hands of a girl of unimpeachable birth and family. (1)

The daughter of an erudite father of good conduct and having sons of his own loins, and born of a famil

free from all blemishes or any contagious or heredi-tary disease, and not plighted for money to any other bridegroom before, and not of the same *Prabara* and *Gotra* with him, nor related to him as a *Sapinda* in his father's or mothers side and belonging to his own *varna* and social order, slender, of auspicious signo; clad in silken garments, and not above eight years of age,* and whose paternal ancestors to the tenth degree in the ascending line were all men of renown; should be solemnly wedded by a (twice-born) according to religious rites, if proferred in marriage. (2—4)

A daughter should be given in marriage to a (twice-born) one, befitting her family in respect of learning, birth, etc., and suited to her in years, according to the rites of a Brahma marriage, or according to any other regulation where the former would not avail. (5)

Her father, grand-father, brother, uncle, cognates and mother are successively entitled to give away a girl in marriage. In the absence of a father, a grand-father will formally give her away, and so on, in the order of enumeration. The bride can herself give her away in the absence of any of these relations. (6)

The sin incidental to (an act of) procuring abortion (lit: destruction of the fœtus) is committed, if through the negligence of her giver a girl menstrates before her marriage. He, who does not give away a daughter in marriage before she attains her puborty becomes de-graded. (7)

Both the giver and the taker of a girl (in marriage) stand exonerated from all penalties if the latter gives her away saying, "I give this girl to you," and the

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* Several Commentators interpret the term as denoting "fair-coloured."

latter accepts the gift by saying, "I take her (as my wife)." (8)

A man by desserting a blameless girl, or defiling an innocent one, makes himself liable to punishment, (9)

(A twice born) one can take a wife who is not of his own caste (Varṇa), even after marrying one of his own order (Varna). The son begotten on the wife of one's own caste, does not stand as an *Asavarṇa* (of a different caste) son to one under the circumstance. (10)

A Brâhmaṇa can marry a Kshatriya or Vaishya girl; a Kshatriya can take a Vaishya wife, and a Vaishya can wed a S'udra's daughter. But the member of an inferior caste can not wed a girl of superior caste. (11)

Amongst wives of different castes, she, who is of the same caste with her lord, should be his companion in matters of piety and religion. Of several wives all belonging to the same caste as their lord, she, who has the greatest attachment to piety, should have preference as regards companionship in the celebration of religious rites, etc (12)

The god Brahma cleft his body in two, of yore. Out of one part sprang the husbands, and out of the other the wives This is what the S'ruti relates. (13)

A man, so long he does not take a wife, is but (a) half (incomplete) being. A half (thing) can not beget A whole (thing) only can beget. This is the dictum of the S'ruti. (14)

A wife is weightier than the world with its virtues, wealth, and enjoyment, since with the help of no other auxiliary than a wife can he boar its burden. Hence, one should marry, and by constant practice of self-control duly maintain her. (15)

Having married, a man should live with his wife and the sacred fire in his own house, not neglecting his duties and the Vaitânika (sacrificial) fire with the advent of opulence. (16)

Each day he should cheerfully perform the *Smarta* rites with tne help of the nuptial fire, and those inculcated in the *S'rutis* with that of the sacrificial one. (17)

Day and night, the wedded couple should be one in spirit in respect of all matters of piety, gain, and desire (enjoyment). They should be one in vows and practices. (18)

A woman has no separate existence from her loro in matters of piety, gain and desire. The S'âstras have enjoined this dependency of love. (19)

A wife should quit her bed before her lord, cleanse (wash) her person, fold up the beds, and make her house clean and tidy. (20)

Then having entered the chamber of *Homa* (sacrificial fire) she should (first) wash and plaster its floor, and then the yard of her house, and after that, wash with warm water the vessels of oils, clarified butter, etc., which are used in connection with Agnikaryayas, and keep them in their proper places. (21)

Utensils or implements, which are used in couples (such as the pestle and mortar, etc.,) should never be separated. The vessels (of rice, etc.,) should be cleansed and refilled with their respective contents, and the kitchen-utensils should be taken out, cleansed, and replaced in their proper positions. (22—23)

The oven should be repaired and replastered with earth and clay, and the fire should be lighted therein. Thus having performed her morning (house-hold)

dnties, and pondered over the dishes of different flavours (to be prepared, that day), and allotment of work to different workers, and the daily expenditure of the household, she should make obeisance to her elders and superiors. (24)

Then she should decorate her person with the ornaments given to her by her father-in-law, husband, father, mother, maternal uncle, or relations. (25)

Pure in her thought, speech and action, and obedient to the dictates of her lord, she should follow him (in life) like his own shadow, seek his good like a trusted friend, and minister to his desires like a servant. 26—27)

Then having finished cooking, she should report of it to her husband saying, "the rice is cooked." The husband having made offerings therewith to the Vishvadevas, she should first feed the children, and then serve out the morning meal to her lord. (28)

Then, with the permission of her lord, she would partake of the residue of the boiled rice and cooked dishes (described above), and spend the closing portion of the day in contemplation of the family earnings and expenditure. (29)

Having again attended to the cleansings of the house, etc., at evening, she should cook the night meals (of the household) and provide her husband with a sumptuous repast. (30)

Then the cheerful lamps should be lighted, and she, having spread out a comfortable bed, attend to massage the body of her lord. (31)

After her husband had slept, she should lie down by her side, not entirely bereft of clothes, with her

mind fully centered in his self, cautious, non-desiring, and with her passions held under a healthy control. (32)

She should not speak too loudly, nor harshly, or unpleasantly to her lord, avoiding all quarrels, lamentations, and perfidies. (33)

She should not be prodigal in her purse, nor hostile to the spirit of piety or gain. Carelessness, fickleness of mind, anger, envy, deception, vanity, rivalry, mischievousness, cruelty, inordinate pride, cunningness, atheism, daringness, discontent, and dissimulation are the fifteen vices which a chaste wife should always try to renounce. (34—35)

A chaste wife, who thus worships her lord, acquires fame and blessings in this life, and lives in the same region with him, after death. (36)

I have described the daily or general duties of wives, now hear me discourse on their specific ones. A wife, on the appearance of her flow, should renounce all those duties, as she becomes unclean. Bashfully she should reside in a lonely chamber, avoiding the eyes of her friends and relations. (37)

Clad in a single sheet of cloth, and forsaking ornaments and ablution, she should sit silent with her eyes cast downward. Avoiding all listless movements of her eyes and extremities, she should take boiled rice at night alone during her periods. (38—39).

Having passed three nights in such a staid condition of mind, she should wash her clothes, and bathe, on the morning of the fourth day. (40)

Then having seen the face of her husband she would be clean again, whereupon she should resume her usual house-hold duties as before. (41)

The sixteen (successive) nights from the first appear-

ance of the flow in women are called the Menstrual period. Healthy male seeds (sperms) cast into healthy fields (female reproductive organs) during this period are found to sprout lead to conception). (42)

The first four nights of the period should be avoided as Parva days, as well as those marked by the asterisms called Revati, Pitraksha and Râkshasa. Fecundation should take place on each even night during the menstrual peroid alone. (43)

A man, clad in a silk garment and duly bedecked with ornaments, should visit his wife on (any of these even) nights, whereby he would get a son bearing all auspicious signs on his person. (44)

Even the vow of a Brahmachârin, who visits his wife during her menstrual period, is not vitiated by so doing. Even he, who does not know any other woman, commits no sin by going unto his own wife during her menstrual period according to the natural inclinations of his mind. (45)

A husband not visiting his wife during her menstrual period is guilty of fœticide. The infidel wife, who gets herself impregnated by another man is fit to be abandoned by her lord. (46)

A wife, procuring abortion of her pregnancy caused by her husband, is guilty of a *Mahâpâtakam.* A husband, by unjustly desserting his own innocent wife, becomes a spiritual out-caste. (47)

A chaste wife should not renounce her lord, even if he be guilty of a *Mahâpâtakam*, praying that his sin might be extinguished in no distant time. (48).

A husband should not look at the face of his faithless wife. He should banish her in a distant country after a good censuring (49)

A good wife should renounce all pleasures as long as her husband would be absent in a distant country. The widow of a Brâhmana should either immolate herself in fire with the corpse of her deceased husband or observe a vow of life-long *Brahmacharayam* (continence) from that date, shaving the hair of her head, and foregoing all articles of luxury (50—51)

A faithless wife may be again entrusted with the wifely duties by her lord after her next menstrual ablution (at the close of her next monthly flow) after the act of infidility, and treat her as his own wife as before.

A husband may forsake and banish in any distant country, any of the following wives, *viz.*, those who are deceitful, faithless (*lit*: forsaking virtue or religion) hostile to her husband's desires, invalid (suffering from an incurable or longstanding disease), wicked, addicted to wine, gambling, or hunting excursions, or inimical to his intrests. A husband should count a superseded wife *(Adhivinna')* still as a wife of his own after he has married a second time. (52—53)

Under no circumstance women should be kept unprotected. Fathers, husbands, and sons should take them under their guardianship in succession. (54)

The dead bodies of deceased and well born wives, who leave behind them sons, grandsons, and great grandsons, etc., should be duly cremated. They (wives) attain to the same region with their husbands, who had performed Pitri Yajnas in their lives and are hence entitled to spiritual emancipation, after death (55—56)

CHAPTER III.

THE acts of a house-holder may be classified as *Nityam*, *Naimittikan* and *Kâmayam*.* Now hear me describe each of these kinds in detail. (1)

A householder should quit his bed at the close of the last quarter of the night, meditating upon the self of god) Hari. Then having seen auspicious articles, he should commence the necessary works of his daily life. (2)

Then having eased and washed himself, he should bask in the glare of fire. After that, he should cleanse his teeth with water, bathe, perform his rite of *Sandhyâ* worship, and offer libations of water to the gods and *Pitris* in succession (as regulated). (3)

Then the best of Bráhmanas should study the *Védas*, histories *(Itihâsas)*, and the kindred branches of knowledge (*Védângas*), give instructions to his own pupils, and feed the good Bráhmanas. (4)

Acquire that which has not been already acquired, and having obtained it distribute it as soon as possible. Equals should not sit with equals without first reporting their own presence or arrival. (5)

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* A *Kamayam karma* is an act whose performance is imperatively obligatory on all persons, and a non-performance whereof detracts one's religious merits, though its performance does not make any addition to it.

A *Naimittikam karma* is an act whose performance is not imperatively obligatory, nor its non-performance detracts from, or performance adds to, one's religious merit. It is a specific act enjoined to be performed on a special occasion.

A *Kâmayam Karmá* is an act which is performed for the fruition of any definite object, such as a residence in heaven, or the birth of a male child, etc.

In tanks, lakes, wells, and fountains, etc., belonging to others, one should bathe duly atter having first taken five handfuls of clay *(Pañcha-Piṇda)* therefrom. (6)

In cases where *Tirthas* would be unavailable, or in those wherein ablution would not be practicable, one should bathe in the court-yard of a house with water enough to wet, and be rinsed out of, his cloth. (7)

The rite of ablution should be performed by reciting the *A'pohishtâ Mantra*; the rite of purification *(Mârjanam)* should be done by reading the one beginning with *Drupadâdiva Mumuchâna*. After the bath, the bather should thrice practise *Prânâyâma*, and look at the sun by reciting the *Suryopasthâna Mantram.* (8)

Then having recited the *Gâyatri*, the twice-born ones should commence the study of the *Vêdas*. Having studied portion of the *Sâman*, *Yajus*, and *Atharvaṇ*, they should commence reading the *Itihâsas*, *Parâṇas*, and *Upanishads*, either entirely, or in parts, if a complete perusal is not feasible. This should be done every day. (9—10)

A twice-born one, through the merit of such studies, acquires all the virtues which can be acquired by celebrating religious sacrifices, by making gifts and practising penitential austerities. Hence, he should read the *Vêdas*, every day, without indulging in any idle talk. (11)

The *Dharma S'astras, Itihâsas* and *Purâṇas* should be read, if possible, in their entireties, and at the end of such studies a twice-born one should first offer libations of water to the gods (12)

The rite of *Tarpaṇam* (offering libation) should be performed as follows:—He (performer of the rite) should sit with his face looking eastward and his right knee

flexed and placed on the ground. (Thus seated) he should catch hold of his holy thread in the usual posture, and a *Kusha* blade with the first phalanx of his right thumb, and offer a single libation of water containing barley corn to the Gods by reciting the *Devâ, Yakshâ*, etc., *Mantra*—(May the gods, Yakshas, etc., be pleased, etc.,) (13)

Then he should sit with his knees flexed and placed on the ground, and his face turned towards the north, catching hold of his holy thread in the posture of a necklace, and offer two libations of water containing barley and sesame unto each spirit of men with the end of a *kusha* blade held at the root of his little finger. The libations should be cast towards the north. (14)

Then seated with his left knee flexed and his holy thread placed on his right shoulder, he, looking eastward, should offer three libations of water, containing sesame only, unto his father, grandfather and great grandfather, as well as unto his departed maternal grandfather, maternal great grandfather, maternal great great grandfater, and so on, unto the spirits of his paternal grandmother and paternal great grandmother, with the end of a *Kusna* blade, double the ordinary length, held at the root of his right index finger. (15—17)

The spirits of deceased persons belonging to the family of one's meternal grandfather, or to one's own *Gotra*, and whose corpses had not been duly cremated, should be separately propitiated with the offering of a single oblation, each. (18)

The water squeezed out of the wearing cloth of a performer of *Tarpaṇam* should be offered as libations unto the spirits of those deceased in his family, who had died without the rite of *Annaprâs'anam* having been

done unto them, or whose dead bodies had not been cremated. (19)

The departed manes of him, who thus squeezes water drops out of his wearing cloth and offers them as libations (as above described) without first having offered libations of water unto them, despair of obtaining any water at all, with the gods and Rishis, such as Sanaka etc., (20)

A rite of *Tarpanam* done with water containing *Kus'a* blades and sesame, and by reciting their *Gotras* and names with the term *svadhá* (obeisance) appended thereto, becomes gratifying to the *Pitris*. One done without any of these factors proves abortive. (21)

A rite of *Tarpaṇam* done by a person while thinking of other things, or not according to the regulations of the *S'astras*, or without being seated on a proper cushion, proves as blood to his departed manes. (22)

The *Pitris* propitiated with a *Tarpaṇam* duly performed as above regulated, grants all wished-for things to its performer. (23)

The deities mentioned in the *Jalamantra* should be worshipped by reciting the *Mantras* in which the names of Brahmá, Vishnu, S'iva, A'ditya, and Mitrá Varuna, occur. (24)

Having performed the rite of *Suryopasthánam* with his face turned towards the east, a twice-born one should purify the water by invoking the names of Brahma, Agni, Indra, Oshadhi, Jiva and Vishnu. In connection with this rite he should recite the *Mantra*, *Yat*, etc., with the term *Namas* appended to it, by addressing the name of each of these (divinities) After that, he should rinse his mouth, and bathe. (25—26)

Then having entered his house, a twice-born one should perform the four *Páka-Yajnas* (simple domestic

sacrifices) with the help of the *A'vasathya* fire (the sacred fire kept in the house). He, whose *A'vasathya* fire has not been lighted at all, should perform the *Homa* by casting oblations of boiled rice soaked in clarified butter in the *Laukika* fire, according the regulations of the *Sākala* (a school of the Rig *Véda*) school. (27—28)

The oblations should be cast in the sacred fire by severally and combinedly reciting the *Vyâhritis* and the six *Mantras* running as *Deva Kritasya* etc., (29)

After that, the *Prâjâpatya Svishta 'Krita Homa* should be performed by offering twelve oblations unto the fire, prefixing *Om* and appending *Svâhâ* to the *Mantra* according to the *Svishta* regulation. (30)

The oblations should be offered on *Kusha* blades spread out on the ground; and the one, well-versed in the *S'astras*, should first offer three oblations by prefixing *Om* and appending *Namas* to the *Mantra* as follows:— *Om*, to *Vishvadevas (Namas)* obeisance; *Om*, to all the beings *(Bhutas) Namas* (obeisance); *Om*, to the lord of all the beings *(Butânâm Patayaé) Namas* (obeisan e); and after that, *Om*, to *Pitris* (obeisance) *Namas*. (31—32)

The washings of the vessels should be cast in the North-west, and sixteen morsels of boiled rice soaked in clarified butter should be offered, by saying, "these (morsels of) boiled rice to men" *(Idam Annam Manushyévyah Hanta)*. (33)

A twice-born one should offer six oblations of boiled rice to his six departed manes (father, grandfather, great-grand father, maternal grandfather, maternal great grand father, and maternal great great grand father) by mentioning the name and *Gotra* of each, and by appending the term *Svadhâ* to each of these

Mantras, according to one's might and the regulations of the *PitriYajna*. (34)

A few texts of the *Védas* should be recited on the occasion for the completion of the *Brahma-Yajna*. (35)

Then having taken a quantity of boiled rice in his hand, he should walk out of his room and offer morsels of it to crows and Svapachas (*Chandâlas*, *lit.* dog-feeders), (36)

Then in a pure spirit, and for a period of forty-eight minutes *(Muhurta)*, the house-holder should calmly wait at his gate for any chance-comer (*Atithi)* and having found any hungry, sober *Atithi* coming from a distance, he should reverentially accost and welcome him to his house. (37—38)

He should give him water for washing his feet, and show him every mark of respect. An *Atithi*, duly honoured, is greater than a *Yajna* (sacrifice), inasmuch as he makes his host entitled to the merit of heaven on the very day of his arrival. (39)

An *Atithi*, and a Bráhmana well-versed in the *Védas*, happening to arrive at one' house during the celebration of the *Vais'vadeva* sacrifice, should be duly honoured. Propitiated with hospitality both of them lead their host to heaven; dishonoured they lead him to hell. (40)

A marriage relation, a *Snâtaka*, a king, an *A'châryaya*, a friend, and a *Ritvik*, even happening to call at one's house, each year, should be religiously respected. (41)

One should honour a S'rotriya arrived at one s house, and dismiss him with the gift of a cow (42)

One should bid farewell to an *Atithi*, or to a S'rotriya guest, by following him a little beyond the compound of one's own house. One should feed one's friends, maternal uncles, agnates, and marriage-relations arrived at one's shouse. A *Yati* is privileged to accept alms from a house-holder profferred with respect. (43—44)

The man, who partakes of good food himself, comes by a worse fate by giving bad food to another. A house-holder eats sin by eating before the infants, oldmen, sick folks and pregnant women in his house are relieved of their hunger. (45)

Without being invited one should not eat, nor desire to eat, any cooked food at another's house. A twice-born one is at liberty to reject an invitation by a man of questionable repute. (46)

Boiled rice (cooked food) belonging to a S'udra, to a calumniated person, to an usurer, to one of false speech, to a cruel man, to a thief, to one of an irascible temperament, to one abandoned by one's parents, to a slave, to the haughty, to a butcher or hunter, to an actor, to a wine-seller, to an arrogant, insane, *Vrátya*, or shameless person, to a breaker of vows, to an athiest, to a miser, to one who goes naked, to one in danger, to a non-Aryan,to a woman, to a calumniator, to a renowned though dependent person, to a stealer of king's revenue or divine chattels, to one defiled through evil company, conduct, food, or bed, to an irreverent man, to a degraded person, or to a man of despicable conduct, is unfit to be partaken of. He, who partakes of such a man's boiled rice, becomes equally degraded with him. 47—51)

Boiled rice belonging to a Nápita (barber), a Kula mitra, Ardhasiri (ploughman), Dása or Gopálaka,

(though these men are all S'udras), may be eaten without the fear of committing any sin. Twice born ones of known families can safely partake of one another's boiled rice. (52)

Boiled rice procured with one's own earnings, or kept in a vessel which is not defiled by the touch of wine, nor licked by a dog, nor smelled by a cow, nor touched by a crow or a S'udra, is always pure. (53)

Such boiled rice, as well as that which has not been previously partaken of, nor stale or prepared over night, nor taken out of the kitchen, and is nicely cooked, should be eaten, every day. (54)

The several preparations of (rice, pulse, barley, and wheat, etc.,) known as *Kris'ará*, *Sanja'va*, *Pupa* and *Páyasa*, are edible, and a Bráhmaṇa while not officiating as a priest at any religious sacrifice, should not take meat or animal food. (55)

A Bráhmana, engaged in the celebration of a religious sacrifice, becomes degraded by not taking meat. A Kshatriya should eat the cooked flesh of a quarry after having propitiated therewith the gods and his departed manes. A Vaishya can take meat, lawfully obtained for money, after having worshipped therewith his departed manes. (56—57)

A twice-born one, by eating the cooked flesh of an animal wantonly slaughtered (not killed in any sacrifice), suffers the pangs of hell for eternal time, or as long as the sun and stars would shine in heaven. A Bráhmana, by abjuring meat, acquires the merit of a horse-sacrifice, all his desires are fructified, and he becomes an emancipated self even though he be a householder. (58)

A twice born one can drink the milk of a cow or she-buffalo; but that milk should be seasonably milched after the tenth day of her parturition, her calf continuing in a healthy state. The milk of a cow or she-buffalo in heat or in pregnancy should be rejected as unwholesome. (59—60).

A twice born one, who has eaten an onion, white bringel, red radish, red garlic or turnip,* Jatugarbha fruit, or any unseasonable flower, or taken the milky juice of an Aruna tree, should practise a *Chândrâyana Vrata.* (61)

Boiled rice (food) which has come from an unknown source, or has been defiled by speech (ordered to be set apart for another) or has been acquired by giving pain to any one, and out of which morsels have not been proffered to any creature, burns down a householder as fire if he partakes of it. (62)

A house-holder should always take his food in golden or silver vessels, or in those made of bell-metal, substituting the fragrant leaves of the Palâsha, Lodhra, or Padma for them in cases where they would be unavailable. A *yati* or a *Brahmachârin* should use the kind of utensil which he thinks proper for his cult. (63—64)

Having sprinkled drops of water over the boiled rice (served out to him), a twice-born one should cast three small oblations thereout on the ground, saying, "to the lord of *Bhu* obeisance *(Namas)*, to the lord of *Bhuva* obeisance (*Namas*), and to the lord of beings (*Bhutânâmpatayê Namas*) obeisance. (65)

Then having moistened his mouth with a handful of water, he should do *Homa* unto the five vital airs, appending the term *Svâhâ* to the name of each of

them, and thereafter partake of the boiled rice, as desirable. (66)

Silently and without any other thought in his mind, or anywise condemning it, he should partake of the boiled rice until the satisfaction of hunger. After that, he should sprinkle water over the plate and leave it. (67)

He should take a morsel out of the residue of boiled rice and cast it on the ground. Then having washed his mouth, he should pass the rest of the day in good company with topics of ancient lore and in the study of *Itihâsas* and good literature. (68)

On the approach of evening, he should attend to his *Sandhyâ* worship, and cast oblations in the sacred fire Every day, a twice-born one should eat in the company of his servants and dependants. An *Atithi* arrived at the time of his evening *Homa* should be honoured by a house-holder to the best of his ability, inasmuch as a dishonoured *Atithi* robs the piety of the household. (69—70)

He should not overload his stomach with food; and having washed his mouth and feet at the close of his evening meal, a house-holder should lie down in a comfortable bed with his head not turned towards the North or the West. (71)

Unless badly jeopardised in health, or otherwise incapable, a twice-born one should never neglect the timely performance of his *Homa* and *Sandhyâ* rites. (72)

Quitting his bed within forty eight minutes of the sun-rise, he should ponder over his own earthly interests. A capable and healthy man should thus act every day in his life. (73)

CHAPTER IV.

THIS Scriptural Code framed by the holy Vyâsa is but a compendium of all kinds of pieties. All virtues and pieties (enjoined to be performed) by the four orders are intimately connected with the liberation of self (1)

Verily verily, (the holy Vyâsa) has repeatedly said unto men that, a household is the best hermitage in the world. He, who faithfully discharges the duties of a house-holder, acquires the merit of visiting all the holy shrines. (2)

The house-holder, who reveres his elders and preceptors, supports his servants, is kind, unenvious, truthful and self-controlled, daily performs his *Homa* and *Japa* (divine contemplation and mental recitation of a *Mantra*), is faithful to his own wife without coveting that of another, and gives no handle to obloquy, acquires the merit of a pilgrimage, without stirring out of his own house. (3—4)

Ablutions in all the holy pools cannot absolve the sin of him, who daily steals, or covets, other men's wives and riches. (5)

A true and dutiful house-holder bathing in his own yard acquires the merit of all holy ablutions. Three quarters of piety belong to a house-holder as the giver of food, the remaining quarter attaches itself to him as the master of the household. (6)

Sin can never approach the threshold of a house wherein the master hospitably accommodates the Bráhmanas, washes the dust off their feet, gratifies them with food, makes offerings to Vis'vadevás, and doles out alms to the indigent. (7)

The god of death (Yama) can never touch the man, who gives tothe Bráhmanas water for washing their feet,

shoes, food, ard hermitages to live in, and welcomes them home by waiving lighted lamps before them. (8)

The departed manes of a person drink nectar out of cups of lotus leaves so long as the washings of the feet of Bráhmanas stand moistening the earth of his court-yard. (9)

O you foremost of the *Rishis* the merit, which is acquired by making gifts of Kapilá cows on the day of the full moon in Kártika, is likewise acquired by washing the feet of Bráhmanas. (10)

The fire god can be gratified by welcoming the Brahmaṇas; *Indra*, by offering seats unto them; *Pitris*, by washing their feet; and the (god) *Prajápati*, by giving food unto them. (11)

One's own parents are shrines of excellent sanctity, no doubt, though kine and the Ganges are holier; but the Bráhmaṇas are the holiest of the holies on earth a holier thing than they is not, nor ever will be. (12)

All the holy pools and shrines such as, Kurukshetra, Naimisha, Pushkara, Gangádvára, and Kedara voluntarily visit the house-holder in his own house, who has subdued all his senses and desires. He is absolved of all sin. (13—14)

O you Brâhmaṇas, now I shall relate to you the virtue of charity or gift-making as it should be practised by the members of the four social orders, and as it was narrated by the holy Vyása of yore. (15)

That wealth alone, which a man spends in gifts to the good Bráhmanas, or in gratification of his own desires, is the only true wealth, the rest is but trust. (16)

The riches of the rich are what they enjoy and endow. Others play with the widows and riches of

those who neither enjoy nor endow, after their death. (17)

What does his wealth avil the soul of a man, after oeath; (since) transient is the very body which he tries to nourish with the aid there of? (18)

Transient is wealth, transient are the limbs of one's body. The only reality is that death is fast approching. Acquire pieties, every day. (19)

Why not give away your riches in charity which you shall have to leave behind, after death, if you have not already spent them in acts of piety, enjoyment or fame? (20)

Truly realised is the end of his life on whose life depends the livelihood of his friends, relations, and Bráhmanas. Who does not live for his own ends in this world? (21)

Even the beasts live and pamper their own bellies. Of what use is the strength, health and longevity of him who does not do any act of public good? (22)

If you have but a morsel of food, why don't you give half of it to the poor? Will any body ever get his wished-for riches in this life? (23)

Verily do I consider a miser to be a man of great renunciation, inasmuchas he leaves behind him all his hoarded riches, after death. A charitable man is the veritable miser living, since he would be benefitted by his wealth (spent in charities) in the next world. (24)

One day we shall have to quit this life. He dies not who has realized the end of his life (by making charities). A miser, dead, is like an ass, who only carries other mens' ingots on his back. (25)

Even space and time will die one day, but the merit of a spontaneous and voluntary gift (*lit*:—Made

without the asking, or to a person come without any call) will never suffer any death. (26)

A reciprocity of gifts may be a social function, but is no virtue. It does not bear any religious merit, like the milk of a black cow (whose calf is dead), milched out of greed and profferred to the gods, etc. (27)

Verily the enjoyers (beneficiaries) of a charitable endowment, contingent on the happening of a future calamity, are not actually seen. But since eternal is the merit of a gift, the maker of a gift never reverts to the plain of human existence. (28)

By making gifts to one's parents, brothers, father-in-law, mother-in-law, wife, or children, one is entitled to an eternal residence in heaven. (29)

A gift made to one's father is hundred times more meritorious than the one made to an outsider, those made to one's mother and sister being respectively ten times greater than the latter. A gift made to one's brother bears eternal fruit. (30)

O you lords of Munis! Every day gifts should be made to the Bráhmaṇas. Any one coming and asking for gifts (charities) should be succoured (31)

Several recipients of gifts (receivers of charities) may be persons well-versed in the *Védas*, or practisers of penitential austerities. But the best of such takers are those who have never partaken of a S'udra's boiled rice. (32)

A gift should be made to an erudiate person living at a distance in preference to an illeterate one living close by one's house. Nothing can be humiliating (insulting) to an illiterate Bráhmaṇa. (33)

The status of well-birth is extinguished by one's stealing an article consecrated to divine use, or belong-

ing to a Bráhmaṇa, and by insulting a Bráhmaṇa as well. (34)

By not making any gift to a Bráhmaṇa, ignorant of the Vedas, one does not commit the sin of insulting a Bráhmaṇa. Oblations are cast in the sacred fire, and not in its ashes. (35)

He, who causes a Bráhmana, who has been studying the Vedas in the vicinity, to be superseded in a matter of feeding or gift-taking, destroys his three fold relations. (36)

A Bráhmana, who has not studied the Vedas, does, like a wooden elephant, or a leather-deer, but bear the name of the genus he belongs to. (37)

Like a desserted hamlet, like a waterless well, a Bráhmana, who has not read the Vedas, is a Bráhmana only in name. (38)

An article given to a Bráhmana (well versed in the Védas) or cast in the sacred fire by way of ablution, constitutes the true wealth (possession) of a person, the rest is but insignificant. (39)

A gift made to a *Vruva* Bráhmana is doubly meritorious than the one made to a *Saṃa* Bráhmana. A gift made to an *Achâryaya* is a thousand times more meritorious than the latter, while the one made to a Brahmana well versed in Vedas bears immortal fruit. (40)

One, born of the seeds of a Bráhmana but not purified with any of the purificatory rites or Mantras, and making use of his caste as a means of livelihood, is called a *Sama* Bráhmana. (41)

A Bráhmana, unto whom all the purificatory rites of *Garbhâdhânam*, etc., have been performed, but who

has neither read nor taught any part of the Védas, is called a *Vruva* Bráhmaṇa. (42)

A Bráhmana, who practises penitential austerities. and performs the rite of *Homa*, every day, and teaches the *Védas* with their *Kalpas* and *Rahasyas*, is called an *Achâryaya*. (43)

A Bráhmana, who duly celebrates the *Pas'uvandha Châturmâsya*, *Agnisthoma* and other Vedic sacrifices, propounds the true import of the Vedic texts with the six allied branches of study in cases of doubt or discrepancy, and regularly studies the *Itihâsas* and *Purâṇas*, should be alone regarded as well versed in the *Védas (Védapâraga)*. (44—45)

Members of no other castes live such a glorious life as the Bráhmanas do. Who is that, who having trodden such a glorious path, will relinquish it? (46)

Bráhmanas constitute the divinity of the gods. They are the stuff which the energy of Brahma is made of, and form the apparent cause of the creation and continuity of the worlds. (47)

In the field-like mouth of a Bráhmana, which is free from all gravels and thorns (of falsehood and harsh words) should be sown the seeds of sacrificial Mantras. The cultivator who does this (gets all religious rites and sacrifices performed by Bráhmanas) witnesses the fruition of all his desires. (48)

In good fields the seeds must be sown; in good recipients the gifts should be stored. Whatever is cast in a good field or recepient can not suffer any deterioration. (49)

The cereals (foodgrains in one's store) begin to dance with pleasure on the arrival of a modest and

erudite Bráhmaṇa at one's house, saying, "we shall come by a better fate." (50)

Grains of rice given to an unholy Bráhmaṇa, who has broken his vows and neglected the study of the Vedas, begin to cry in dismay, saying, "what evils have we committed to be punished with such a degradation. (51)

A Bráhmaṇa well versed in the *Védas* should be repeatedly repasted even after satiety, whereas an illeterate one, fasting even for six consecutive nights, should not be helped with food. (52)

Holy things, whose likes are in the stomach of a Bráhmaṇa, should be alone given to him. Who are the more worthy recipients of gifts than the Bráhmaṇas in whose body the gods partake of their *Havyas* (libations of clarified butter proffered to the gods) and the *Pitris*, their *Kavyas* (oblations.)? Beings are not their bodies, and hence organisms cannot be revered as holy. (53—54)

The article of gift eaten or taken by a dutiful, pure-hearted, (Bráhmaṇa) reader of the *Védas*, bears immortal merit, which does not suffer any diminution through one's successive rebirths. (55)

Several scholars desire for gifts of horses and elephants, others discard them, saying, "to whom does this wealth belong, and who is the real master of grains or riches. (56)

The seeds (of knowledge), previously sown in the fields of Bráhmaṇas duly ploughed with the plough of the *Védas*, have sprouted as the only true corn in life. (57)

Of a hundred, one is born a hero; of a thousand, a wise man; and of a hundred thousand, an orator. I

doubt whether a man of true charities will ever take his birth or not. (58)

A conquest does not make a hero, nor studies a wise man. Eloquence does not make an orator, nor gifts a charitable man. (59)

He, who has conquered his senses, is the real hero. He, who practises virtues, is really wise. A speaker is he, who discusses pleasant and beneficial topics, and he, who gives with reverence, is the maker of true gifts. (60)

One by making gifts of varied values to Bráhmaṇas all seated in the same row, either out of affection, fright or greed, commits the sin of Brâhmanicide. It is so related in the *Vedâs*, and the *Riskis* sing of it as such. (61)

Gifts made unto an illeterate (Brahmana), like seeds sown in a sandy soil, or clarified butter kept in a pot of ashes, or libations poured over burnt out cinders, prove abortive (fail to bear any merit). (62)

In what kind of womb will the twice-born one (Bráhmaṇa), who lives on boiled rice of those, who are unclean with the uncleanness due to any death or birth in their families, or partakes of that prepared by a S'udra, take his birth (in his next incarnation)? Verily I can not say that. (63)

He, who dies with a Sudra's boiled rice in his stomach, is sure to be reborn as a hog, and all his progeny will belong to the same genus, after death. (64)

He will be born as a vulture in his twelve successive rebirths; as a hog, in seven; and as a dog, in seven. This is what Maṇu has opined on the subject. (65)

He, who dies with the boiled rice of a Bráhmana in his stomach, acquires nectar, after death. Dieing with

that of a Kshatriya in his stomach, he is punished with indigence in his next birth; with that of a Vaishya in his stomach, he is consigned to the vile necessity of eating a Sudra's boiled rice again; and with that of a S'udra boiled rice in his stomach, he is consigned to the torments of hell, in his next life. (66)

The Bráhmaṇa, who partakes of a S'udra's boiled rice continuously for a month, becomes degraded to the status of S'udra, in this life, and will be born as a dog in the next. (67)

The gods and the Pitris desert the Bráhamaṇa, who takes a S'udra wife, or partakes of boiled rice cooked by her, and he is consigned to the pangs of Raurava hell, after death. (68)

The Bráhmaṇa, who cooks his food in vessels defiled by the touch of men of vile castes, or do those acts which are calculated to degrade a twice born one in his social status, or promiscuously go unto women of forbidden castes, is sure to be consigned to hell, after death. (69)

Cooking of boiled rice for the gratification of one's own hunger without dedicating it to the use of Bráhmanas, *Atithis*, and the god presiding over a row of Bráhmaṇa at a dinner, constant vilification of Bráhmaṇas, and selling the Vedas for money (mercenary teaching of the Vedas) are the five acts which rank equally with an act of Brahmanicide in respect of sin. (70)

Every day, this S'astra, framed by Vyása, should be carefully studied, and those, who follow the regulations herein laid down, suffer no fall in life. (71)

THE END

PARASARA SAMHITA

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Parâs'ara Samhita.

PARA'S'ARA SAMHITA'.

CHAPTER I

ONCE on a time, certain *Risnis* addressed the holy Vyása, blissfully seated with his mind concentrated (on Self) in the forest of *Devadaru* on the summit of the Himálaya, (as follows :—) (1)

Relate to us, O thou, the son of Satyavati, the rules of good conduct, cleanness, and religious rites, which may be beneficially followed and observed by men in this age of *Kali*. (2)

Having heard this, he of mighty prowess, effulgent as the sun or a blazing fire, and well-versed in the *S'rutis* and *Smritis*, replied as follows :—(3)

I am not an omniscient being, O *Rishis*! How then can I relate to you the rules of religious rites etc., (as interrogated) ? My father should be consulted for these informations. (4)

After that, the *Rishis* bent on learning the principles of virtue went to the hermitage at Vadariká with the holy Vyâsa at their head. (5)

Trees of wonderful fruit and foliage enhanced the beauty of that holy forest, where fountains and rivulets of crystal flow ran babling into sacred pools. (6)

Herds of deer were found to roam about (in that forest), and birds of beautiful plumage were heard to join their melodious notes in a chorus of harmony. Temples of gods also were there, and the whole sylvan area was kept festive with the songs and dances of *Siadhas*, *Yakshas* and *Gandharvas*. (7)

In that forest, blissfully seated in the assembly of *Rishis*, and surrounded by the foremost of the holy sages (*Munis*), the high-souled Parâs'ara, the son of *S'ak tri*, was interviewed by the holy Vyása. (8)

He, at the head of his companions Rishis, circumbulated the person of his venerable progenitor (Parás'ara), and propitiated him with an applausive harangue. (9)

The great sage Parâs'ara asked the holy Vyâsa and the congregated Rishis about their health, and welcomed them to his hermitage. (10)

The holy Vyása reported their well being on behalf of the Rishis, and addressed him as follows :—(11)

O thou father, who art ever fond of the devoted, dost thou be pleased to discourse on rules of religious rites, and virtue, if thou dost appreciate my devotion to thee, or if thou bearest any affection to me. (12)

I have heard the codes respectively framed by Manu, Vasishtha, Kas'yapa, Garga, Gautama, Us'anas, Atri, Vishnu, Samvarta, Daksha, Angiras, S'átátapa, Hárita, Yájnavalkya, Kátyáyana, Prachetá, Apastamva, S'ankha and Likhitá. (13—15)

Through your grace I have heard these *Dharma S'stras* narrated to me, and I have committed them to my memory as well. But all these codes had been meant to be effective (to be in force) during the cycles of *Satya*, *Treta* and *Dvápara* in this *Manvantara*.* (16)

All religious rules framed in the *Satya-Yuga* have been extinguished in this *Kali-yuga*. Hence discourse

* *Manvantara lit*—an age or period of time presided over by a Manu. *Manvantara*, according to Manu, I. 79, embraces three hundred and twenty thousand human years, or one-fourteenth day of Brahma, his whole day consisting of such fourteen *Manvantaras*. We are living in the seventh *Manvantara*.—*Tr.*

to me on the rules of duties to be followed by the four-fold social order in the present age, as well as on acts of virtue in general. (17)

After Vyása had finished his questioning, Parás'ara, the foremost of the Rishis, began to thus discourse on the principles of virtue, both in the concrete and abstract. (18)

Hearest, thou, my son Vyása, and hear, O you Rishis, that at the end of each *Kalpa*, and at the beginning of each new creation of the universe, Brahmá, Vishnu, Mahes'vara, *S'rutis*, *Smitris* and rules of good conduct (ethics) should be ascertained for the each of the successive ages thenceforth commencing. (19)

Author there exists not of the *Védas*, the universal grand father (Brahmá) but recollects the texts of the *Védas* at the end of each universal dissolution, and is recognised as such in the next *Yuga*. Similarly, Manus but respectively recollect the rules of duty and good conduct etc., at the beginning of each *Manvantara*. (20)

Different are the rules of piety, etc., in the successive ages of *Satya*, *Trétá*, *Dvápara* and *Kali*, according to the exigencies of each age. (21)

Practice of penitential austerities was the virtue in the *Satya yuga*; knowledge (of self), in the *Trétá*; celebration of religious sacrifices, in the *Dvápara*; and practice of charity, in the *Kali yuga*. (22)

The Code of Manu was the authorized Code in the *Satya*; the Code of Gautama, in the *Trétá*; the Codes of S'ankha and Likhita, in the *Dvápara*; and the Code of Parás'ara, in the *Kali yuga*. (23)

In the *Satya yuga* one should abandon the country in order to avoid the company of a sinner; in the *Trétá*

the village he lives in; in the *Dvâpara* the family he belongs to, and the sinner himself in the *Kali yuga* (24)

Sinful is the conversation with a sinner in the *Satya Yuga*, his very sight in the *Trétâ*, and eating his boiled rice in the *Dvâpara*. In the *Kali Yuga*, it is his act alone that degrades a man. (25)

A curse takes effect on the day it is given in the *Satya*; within ten days in the *Trétâ*; in the course of a month in the *Dvâpara*; and within a year, in the *Kali Yuga*. (26)

In the *Satya*, the makers of gifts seek out their recipients. In the *Trétâ* the givers invite the receivers of gifts at their houses, and send them away with the presents. In the *Dvâpara* gifts are made to those, who ask for them; and in the *Kali Yuga* they are given in lieu of services. (27)

The gift, which is made to a person by going over to his house, is the best; that, which is made by calling its receiver at one's (giver's) house, is the second; and that, which is given for asking is the worst form of gifts. A gift made in lieu of any service is no gift at all, and fails to bear any merit. (28)

The vital energy lies inherent in the bones in the *Satya Yuga*,; in the flesh, in the *Trétâ*; in blood, in the *Dvâpara*, and in the food (of a person), in the *Kali Yuga*. (29)

Piety is conquered by impiety; truth, by falsehood; kings, by their servants; and men, by women, in the *Kali Yuga*. (30)

Agnihotra sacrifices cease to exist, the worship of ancestors and preceptors is extinguished, and mothers usually give births to female childs in the *Kala Yuga*. (31

The ethical rules, which obtain in the different *Yugas*, and the Bráhmaṇas, who are respectively born therein, should not be unfavourably criticised in as much as in them (the spirit of) a *Yuga* is incarnated. (32)

The law givers (*Munis*) have made a gradation in the practice of expiatory penances according to the capacity of the penitent in each *Yuga*, but those laid down by the holy Parás'ara should be observed in the *Kali Yuga*. (33)

O you foremost of the *Munis*, this day I shall narrate to you, from memory, the religious duties as well as the rules of conduct to be performed and observed by the members of the four social orders in the *Kali Yuga*. (34)

Holy, blessed, and sin-absolving are the injunctions of Parâs'ara, which have been promulgated for the welfare of the Brâhmaṇas and the establishment of piety. (35)

Good conduct is the true defender of virtue among all castes of men. Without it a man needs must be hostilely disposed towards virtue. (36)

A Brâhmaṇa, who daily performs the six religious duties (*Shat Karma*)* and eats the residue of his *Homa*-oblations after having gratified the gods and the *Atithis*, never suffers any bad luck in life. (37)

Performance of *Sandhyá*, ablution, *Japa*, and *Homa*, study of the *Vedas*, divine worship, performance of the

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* Study, teaching, celebration of, and officiating as priests at, religious sacrifices, and giving and taking of gifts are the six religious duties enjoined on a Brahman in the *Satya Yuga*.

अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहश्चैव षट्कर्माण्यग्रजन्मनः ॥

Manu, 10. 75.

Vais'vadeva sacrifice, and the act of gratifying the *Atithis* (chance-comers at one's house) are the six daily religious duties enjoined on a Brâhmaṇa. (38)

Any person, happening to call at one's house during the performance of the Vais'vadeva *Homa*, should be regarded as an *Atithi*, whether he be an erudite, ignorant, pleasant, or undesirable guest, inasmuch as an *Atithi* leads his host to heaven. (39)

A man hungry and fatigued with the troubles of a long pedestrian journey and happening to arrive at one's house during the performance of the Vais'vadeva *Homa*, should be regarded as the only true *Atithi*; whereas he, that comes before that time, is not an *Atithi* at all. (40)

An *Atithi* should not be questioned about his vow, conduct and *Gotra*. Without any inquisitiveness at all, a house-holder should serve an *Atithi* with his hospitality, since the person of an *Atithi* is a veritable pantheon. (41)

A Brâhmaṇa residing in one's own village, or a relation happening to come on business and calling at one's house, should not be considered an *Atithi*. He, who is a chance-comer, is only fit to be called an *Atithi*. (42)

An *Atithi*, who has not accepted any previous hospitality, that day, a Bráhmaṇa observing a vow, as well as the one who studies the *Vedas*, every day, (happening to call at one's house) are called *Apurva Atithis*. (43)

A morsel out of the Vais'vadeva oblation should be given to a mendicant happening to call at one's house during the performance of the Vais'vadeva *Homa*. (44)

Yatis and *Brahmachâris* are entitled to receive morsels of ooiled rice as alms. He, who eats his meal without having given boiled rice to a member of any of these two orders of ascetics, should practice a *Chândrâyana Vrata*. (45)

Water should be first given in the hands of a *Yati*, then the alms, and after that, water again. Alms thus given soars high as the mount Meru, and the water becomes boundless as the ocean. (46)

A mendicant can remedy the defective performance of a Vais'vadeva *Homa*, but any wrong done to a mendicant cannot be expiated by the performance of a Vais'vadeva. (47)

The twice-born ones, who eat their (mid-day) meals without having performed the Vais'vadevas, are consigned to the torments of hell. All their acts are fruitless. (48)

Râkshasas eat that which is eaten by a man with a turban on his head, or by him who eats with his face turned towards the south, or with his left hand placed on his left leg. (49)

By given a prepared betel leaf to a *Brahmachârin*, gold to a *Yati*, and pardon to a thief, one is punished with hell in the next world. (50)

An *Atithi*, no matter whether he is a sinner, Chandâla, or a patricide, happening to arrive at one's house during the performance of a Vais'vadeva *Homa*, should be duly honoured as the leader of his host to heaven. (51)

For a thousand years, the departed manes of him, from whose house an *Atithi* returns in despair, renounce eating and drinking. (52)

The Bráhmaṇa, who sits down to dinner without serving meal to an *Atithi*, well versed in the *Vedas*, eats but sin. (53)

The mouth of a Bráhmaṇa may be likened unto a field which is thornless and not swampy. He, who casts seeds in such a soil, is the only true cultivator. (54)

In good fields the seeds should be sown, unto worthy recipients* (Supátré) the gifts should be offered. Whatever is cast in a good soil or in a good recipient suffers no deterioration. (55)

A king should punish the inmates of villages wherein reside the Bráhmanas, who have neglected the study of the *Védas*, and live by begging; since it is they who harbour such thieves (in the guise of Bráhmaṇas). (56)

Kshatriyas should protect their subject people, conquer the armed forces of their adversaries with mighty prowess, and rule the country according to the rules of virtue. (57)

Victory or Prosperity, even if firmly established, can never remain a heriditary possession. Win victory with the sword; the enjoyment of earth's (soverignty) is but the proud privilege of the valarous. (58)

As a flower-man strings a garland of flowers by culling one from each flower-plant in the garden, so a king shall raise his revenue by imposing a light tax on his individual subjects without inflicting hardship on any. He will not be like a charcoal-man, who fells down all the trees in a garden and reduces them to cinders. (59)

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* Several editions read *Suputra*, meaning a good son.—*Tr.*

Dealing in gems and metals, raising cattle, merchandise, and cultivation are all that is included within the profession of a Vaishya. (60)

Services to Bráhmaṇas are the highest virtues in S'udras, any other virtues practised by them are fruitless. (61)

A S'udra commits no sin by selling salt, honey, oil, milk, curd, whey, clarified butter, and milk. (62)

A S'udra should not eat any prohibited article, nor go onto an interdicted woman, otherwise he would be punished in hell. (63)

Drinking the milk of a Kapilá cow, knowing a Bráhmaṇa woman, and reciting the Vedas are the acts, by doing which a S'udra is punished with hell. 64)

CHAPTER II.

NOW I shall discourse on the religious duties respectively obligatory on the members of the four castes in the age of *Kali*, describing in detail the duties of a householder, as well, as enjoined by the holy Parás'ara. (1)

The Bráhmaṇa, who daily performs the six religious rites known as *Shat Karma*, should take to agriculture as a means of livelihood. (2)

It is quite virtuous to yoke eight bullocks to a plough. Yoking four bullocks to a plough is neither virtuous nor sinful. It is only the cruel that cause a plough to be drawn by four bullocks. Those, who yoke a pair of bulls to a plough, should be branded as killers of bullocks. (3)

A hungry, thirsty, or fatigued bullock should not be yoked to a plough; and a Bráhmana should not cause

maimed, diseased, or castrated bull to carry his load. (4)

A healthy, strong-limbed, vigorous bull, other than a castrated one, should be yoked or harnessed till mid-day, and not beyond that time, after which, his twice-born master should take his bath. (5)

After that, a twice-born one should attend to his daily rites of *Japa, Homa*, and divine worship; study the *Védas*; and feed one, two, three, or four *Snâtaka* Bráhmaṇas. (6)

In the field which he himself has ploughed, and with money earned by his own labours, a twice-born one should celebrate the five daily religious sacrifices known as the *Pancha Yajna*, and cause himself to be initiated for the celebration of a *Kratu* sacrifice. (7)

The sale of oil or of any sweet vegetable juice by a Bráhmaṇa is prohibited by Law; but he is competent to sell paddy or any kindred cereal, as well as hays, wood, faggots, etc., (8)

A ploughman, by ploughing the earth with an iron-topped plough-share, commits the same sin in a day as a fisherman does, in the course of a year, by killing fish. (9)

A *Pâsaka* (one who catches animals by casting a noose), a fisher-man, a hanter, a bird-catcher, a miser, and a ploughman commit the same, and the same amount of, sin. (10)

A mortar (Udakhal), a grinding stone, an oven, a water-pot, and a broomstick are the five constant pieces of furniture (*Suna*) in a household by which life is destroyed. (11)

By celebrating a religious sacrifice, a cultivator is absolved of all sins which he may have committed by

tilling the ground, by felling the trees, or by killing animals and insects. (12)

He, who even being a master of (lit :—sitting beside) stacks of grains, does not give any to the Bráhmaṇas, should be branded as a Bráhmaṇa-killer. (13)

By giving a sixth part of his crop to his king, a twenty-oneth part to the Bráhmaṇas, and a thirtieth part to the gods, a cultivator (lit : ploughman) is exenorated from all sins. (14)

Even an agriculturist Kshatriya should propitiate the gods and Brâhmaṇas with the produce of his fields. A Vais'ya, or S'udra should always live by trade, agriculture, or handi-craft. (15)

By not in any way serving the Brâhmaṇas, and by doing heinous acts, a S'udra becomes short-lived, and goes to hell, after death. These duties are imperatively obligatory on the men of four castes. (16)

CHATPTER III.

NOW I shall discourse on the period of one's uncleanness due to the birth or death (of any member of one's family). (1)

The period of uncleanness due to a birth or death in his family in respect of a Brâhmaṇa is three days. It is twelve days in the case of a Kshatriya, fifteen days in the case of a Vais'ya, and thirty days in the case of a S'udra, as laid down by the holy Parás'ara. (2)

The person of a Brâhmaṇa becomes clean through divine worship, and his body may be touched during the term of uncleanness due to a birth in his family. (3)

The period of uncleanness due to a birth in his family is ten days in the case of a Brâhmaṇa, twelve days in the case of a Kshatriya, fifteen days in the case of a Vais'ya, and thirty days in the case of a S'udra. (4)

Brâhmaṇas, who are the readers of the Védas and custodians of the sacred fire, become clean after a single day (under the circumstance); they, who are only the readers of the Védas, remain unclean for three days only; while those, who do not belong to any of the two preceding classes, remain unclean for ten days. (5)

The period of birth-uncleanness in respect of a Bráhmaṇa, who is devoid of all the religious rites peculiar to his caste and does not attend to his *Sandhyâ* worship, every day, and who is only a Bráhmaṇa by name, lasts for ten successive days. (6)

The period of birth or death-uncleanness in respect of agnates living in separate houses and with their separate wives should be regarded as lasting for ten days. (7)

Under both these conditions, the boiled rice of the family should not be eaten; and the four acts of gift-making, gift-taking, performing the *Homas*, and studying the *Védas* should be in abeyance during the period. (8)

The period of birth-uncleanness should be counted in its entirety in respect of one's agnates up to the fourth degree both in the ascending and descending line. The bond of kinship is severed at the fifth degree of consanguinity. (9)

Agnates to the fourth remove should observe uncleanness for ten days, those removed to the fifth degree should be unclean for six nights; those removed to the sixth degree would remain unclean for four days; and

those to the seventh remove would so remain for three days under the circumstance. (10)

Agnates removed to the fifth degree of consanguinity can not partake of the dinner given on the occasion of one's *S'râddha* ceremony, while those removed to the sixth degree or more can safely join such a feast. (11)

The period of uncleanness in respect of a death by a fall from an elevated place, or by fire, or of one happening in a distant country, as well as in connection with the death of a new-born infant or a *Sannyâsin*, is only one day. (12)

One, hearing the death (of one's agnate) after ten days from the date of his demise, should be regarded as unclean for the next three days (from the date of such hearing), while having heard such news after a year from the day of his death, one would be clean, that day, by bathing with all his clothes on. (13)

On hearing the death of a *Sagotrá*, dead in a distant country, one would be unclean for a single day. (14)

The period of uncleanness in respect of a dead child of three fortnights of age is three nights only, while that in respect of the one dead before completing the sixth month of his existence is a day and night. The period of uncleanness in respect of the death of a child, aged from seven months to one year, is one day only. (15)

The corpses of infants, dead before cutting teeth, or dead immediately after parturition, should not be cremated. No libations of water should be given unto the spirits of such infants, nor should there be any uncleanness for their death. (16)

The period of uncleanness to be observed by the *enciente* in respect of an aborted fœtus, or miscarried child is for the number of days corresponding to the months of her pregnancy. (17)

Abortion takes place within the fourth month, and miscarriage up to the sixth month, of gestation. A delivery of the child after that time is called parturition, and the period of uncleanness for the same is ten days. (18)

At the close of parturition if the mother is delivered of a living child, its agnates become unclean for ten days. In the case of a still-born child only its mother should be regarded as such. (19)

The period of uncleanness should be counted as running from the day preceding in cases where menstruation, death, or delivery would take place in the night. (20)

The corpse of a child, dead after teething, or after the rite of *Chudâkaranam* having been done unto him, should be duly consumed in fire, and the period of uncleanness in respect of the death of such a child is three days. (21)

The period of uncleanness in respect of the death of a child, dead before teething, is that day only; that in respect of the one, dead before the rite of *Chudâkaranam* having been done unto it, is one day and one night; that in respect of one, dead before being invested with the holy thread, is three days, and it is ten days only in respect of those, dead after that age. (22)

The period of uncleanness in respect of the death of a male child, dead in its mother's womb, is ten days, while that in respect of the death of one, dead just

after being delivered of its mother's womb, is one day only. (23)

The agnates of the father of a girl, dead before the rites of *Annaprâs'anam* or *Chudâkaranam* having been done unto her, would be unclean only for the day of her death, while they would so remain for three nights if she dies after her marriage. (24)

A householder should not observe any period of uncleanness in respect of the death of a Brahmachârin, in whose house the latter used to perform his *Homas* in life without in any way being related to him. (25)

A Brâhmaṇa is affected only by the tie of relationship as regards birth or death-uncleanness. Where there is no relationship there is no uncleanness also. (26)

Artisans, mechaincs, physicians, slaves, slave girls, barbars, *Srotriyas*, and kings should observe uncleanness for a single day only. *i.e.*, they would become clean by bathing on the day of the death or birth of any of their agnates. (27)

A Bráhmaṇa, engaged in killing, or making a gift, or out on attending an invitation, should be clean just at the time of gift making, etc. This is what is the dictum of the *Rishis*. (28)

A Bráhmaṇa householder, who regularly celebrates the religious sacrifices, would be clean by bathing on the day of his son's birth, if he does not come in touch with the lying-in-chamber. The mother would remain unclean for ten days under the circumstance. (29)

A fellow-vowist, a Brâhmaṇa who has duly lighted the sacred fire, or whose body has been consecrated by the recitation of any *Védic Mantra*, a king, and he,

whom a king so desires, is not affected or sullied by a birth-uncleanness. (30)

Death-uncleanness of his parents in respect of a deceased son is ten days. A mother remains sullied by birth uncleanness of her child; the father regains his cleanness immediately after bathing, that day. (31)

A Bráhmaṇa house-holder not in any way coming in touch with his wife, after parturition, becomes clean by bathing, while his parturent wife remains unclean for ten days. (31)

Even a Bráhmaṇa, who is well-versed in the Védas with all their six subdivisions, is affected by birth uncleanness on the parturition of his wife, if he happens to come in contact with her. (32)

A Brahmana is defiled only by a unclean contact, there bhing no other defiliment in respect of a Brahmana. Hence by all means a Brahmana should renounce (defiling) contacts. (33

Articles of gift projected to be given in connection with a forth-coming marriage or religious ceremony, are nor defiled by a birth or death uncleanness occurring in the interim, if actually given away. In short, such gifts are not affected by an inter-current birth or death uncleanness. (34)

A Brahmana remains unclean for ten days only in connection with a birth or death-uncleanness occurring within the term of a pre-existing one. These ten days should be counted from the date of occurance of the first uncleanness. (35)

The period of uncleanness in respect of the death of one expired for the succour of a Brahmana, or of captured cattle; or killed in a battle, is one day only. (36)

Heroes. dying undaunted amidst the armed forces of their enemies and without uttering any form of supplication, enjoy a perpetual residence in heaven. (37)

By conquest one wins the Goddess Fortune. By falling dead in battle one is locked up in the perpetual embrace of a heavenly nymph. Since transient is this body, why should one dread death or war? (38)

Mendicant Yogins or *Parivrâjakas*, and heroes killed in battles without scars on their backs, are the two kinds of men whose souls, penetrating right through the solar disc, ascend to the higher regions. (39)

He, who well guards and rallies the routed soldiers after a defeat in battle, acquires the merit of a horse-sacrifice. (40)

Celestial nymphs sing of his glories and embrace him who bears sword-cuts, arrow-wounds and marks of club-thrashes on his body in battle. (41)

Thousands of beautiful *Nâga kanyâs* (a kind of fairies) and celestial nymphs run eagerly after, and embrace, the spirit of him who is killed in battle, exclaiming "he will be my husband." (42)

In the sacrifice of battle (*Samgrâma-Yajna*) he, who drinks the hot stream of blood issuing from a wound in his forehead, drinks the juice of the sacred *Soma* (acid Aescæpis). Peerless is his merit in heaven. (43)

By quitting this life in a war of virtue (*Dharma Yuddha*)* the spirit of a hero is translated to that heaven which the pious and the erudite ascend by dint of their pieties, knowledge, and religious ceremonies duly celebrated. (44)

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* A war declared for purposes which alone can scanetify blood shed and make war a virtue, such as the liberty of one's own father-land, the defence of one's hearth and home. &c. Tr.

At each step towards the cremation ground, the twice-born ones, who carry the dead body of a friendless. indigent Bráhmana for cremation, acquire the merit of celebrating the successive religious sacrifices as described in the *Védas*. (45)

A Brâhmaṇa, who has carried and cremated the dead body of a Brâhmaṇa, who is neither related as an agnate or cognate to him, becomes clean again by practising *Prânâyâma*. (46)

Under these circumstances, Brâhmaṇas are not disqualified from undertaking any virtuous act of good auspicies. The *Smṛitis* lay down that they become clean again by simply bathing. (47)

Having followed the corpse of a person whether one's agnate or otherwise, (to the cremation ground) one would be clean again by bathing, touching fire, and drinking clarified butter. (48)

By unwillingly following the corpse of a deceased Kshatriya (to the cremation ground), a Brâhmaṇa remains unclean for that day only and becomes clean by taking *Panchagavyam*. (49)

By following the dead body of a Vais'ya, out of ignorance, to the burning ground, a Brâhmaṇa remains unclean for two days, and becomes clean again thereafter by six times controlling his respiration in the manner of a *Prânâyâma*. (50)

By unknowingly following the carriers of a S'udra's corpse to the burning ground, a Brâhmaṇa would be unclean for three nights. (51)

After the lapse of the said three days, he should go to the foreshore of a river which runs into a sea, and regain his cleanness by a hundred times practising

the *Prânâyama*, and by drinking clarified butter, as well. (52)

Bráhmaṇas may follow the S'udras returning home after having cremated the corpse of a deceased S'udra, from after the bank of a pond, lake or tank. This is what has been enjoined by the knowers of scriptures. (53)

Hence, the twice born ones should never touch, follow, carry, or cremate the dead body of a deceased S'udra. Even a casual glance at the corpse of a S'udra, at the time of its being carried to the cremation ground, should be expiated by a look at the sun. A Brâhmaṇa should thus regain his cleanness under the circumstance. (54)

CHAPTER IV.

THE fate, which a man or woman comes by after having committed suicide by hanging, either out of inordinate pride, uncurbable love, or excessive fright or anger, will be presently described. (1)

For a period of sixty thousand years, the spirit of a suicide is consigned to the darkness of a hell, which is full of blood and fetid pus. (2)

No period of uncleanness should be observed in respect of such a violent death. The rite of cremation is denied to the corpse of a suicide; no tears should be shed for, nor any libation of water should be offered unto, the (spirit of) a suicide. (3)

Carriers and cremators of the corpse of a suicide, dead by hanging, as well as the cutters of the noose (round his neck) should regain their personal cleanness

by practising a *Tapta Krichchha Vratam.* This is what has been enjoined by *Prajâpati.* (4)

Bráhmanas who touch, carry, or commit to flames the corpse of a suicide dead by hanging, or of one killed by a bull (lit—cow), as well as the cutters of the noose in the first named, and the followers of the corpse, in either case, should recover the natural cleanness of their persons by each practising a *Tapta Krichchha Vratam* and by feeding the Brâhmaṇas as well, by way of atonement. (5—6)

Each of them should make the gift of a cow with a bull to a Brâhmana, live on warm water alone for the first) three days, on warm milk for the (second) three days, on warm clarified butter for the (third) three days, and on air alone for the (last) three days of the penance, (*Tapta Krichchha Vrata*). (7)

Having unwillingly eaten or dealt with a degraded person, a Brâhmana would remain equally degraded for a fortnight, month, two months, six months, or a year. (8—9)

A fast of three days should be observed for the first fortnight, a *Krichchha Vrata* should be performed for the second, a *Krichcha Santâpana Vrata* should be performed for the third, a *Dasharâtra Vrata* for the fourth; a *Paráka Vrata* for the fifth a *Chândrâyana* for the sixth, two such *Chândrâyana Vratas* for the seventh, and a *Krichchha Vrata* covering a period of six months for the eighth fortnight, of such a defiling contact. The penitent should make as many gifts of gold to the Bráhmaṇas as the number of fortnights he might have lived in the company of a degraded person. (10—12)

The woman, who having bathed at the close of her

menstrual uncleanness, does not share the bed of her husband that day (fourth day of the flow), goes to hell after death, and is doomed to suffer the pangs of widowhood in her successive rebirths. (13)

He, who does not visit his wife on the day of her menstrual ablution, becomes certainly guilty of the dreadful sin of fœticide. (14)

He, who forsakes a chaste innocent wife in youth, is sure to take birth as a woman in his seven successive incarnations, suffering the pangs of widowhood in each of them. (15)

She, who lightly treats her husband for his poverty or ignorance, takes birth as a female serpent in her successive rebirths, punished with the privations of a widowed life even in such hateful incarnations. (16)

As the owner of a field, wherein a seed carried by the wind is seen to sprout, becomes the owner of that sproutling also, and not the owner of the seed; so the husband of a woman, in whom another person has cast his seed, becomes the ower of the child born thereof in contradistinction to the owner of the sperm. (17)

Sons begotton by a man on another's wife may be divided into two classes such as *Kunda* and *Golaka*. A child begot on another man's wife by a person during the life-time of her husband is called a *Kunda*, while the one begot on her after her husband's demise is called a *Golaka*. (18)

Sons are either *Aurasa* (born of one's own loins). Kshetraja (begot on one's wife by another), *Dattaka* (filiated with the permission of his parent), or *Kitrima* (artificial). A son given by his father or mother in filiation is called a Dattaka son. (19)

He who marries before the marriage of his elder brother, the girl thus married, as well as her father who gives her away, the priest who solemnises such a marriage, and the elder brother thus superseded in marriage, all these five persons, go to hell. (20)

An younger brother marrying or performing an *Agnihotra* sacrifice before the marriage of his elder brother is called a *Parivettâ*, while the elder brother is called a *Parivetti*. (21)

For the expiation of their respective sins, a *Parivettâ* should practise two *Krichchha Vratas*, his bride should practise a *Krichchhati Krichchha Vratam*, while the priest, who solemnises such a marriage, should practise a *Chândrâyana Vratam*. (22)

A younger brother commits no sin by marrying before the marriage of his elder brother, if the latter happens to be a hunch-back, eunuch, or idiot, or is born deaf or blind. (23)

A younger brother commits no sin by marrying before the marriage of an elder brother, if the latter happens to be a son of his father's elder brother, or a step brother, or a brother begot by his father on another man's wife. (24)

A younger brother may marry with the permission of an unmarried elder brother, if the latter wishes to observe a vow of life-long celebacy. This is the opinion of Shankha. (25)

A (married) woman may take a second husband under any of the five following exigencies, *viz.*, if her first husband long remains unheard of, or dies, or takes to asceticism, or loses his verile power, or becomes a degraded person. (26)

A widow, who betakes to *Brahmacharyayam* after

the demise of her lord, goes to heaven, after death, like *Brahmachárins.* (27)

A widow, who immolates herself on the same funeral pile with her deceased husband, resides in heaven for ten millions of years, which is the number of hairs on the human body. (28)

As a snake-charmer forcibly draws a snake out of its hole, so does a wife, who follows her lord in death, lifts up his benighted soul from the abyss of hell, and enjoys the felicity of his company in heaven. (29)

CHAPTER V.

A BRAHMANA having been bitten by a dog, jackal, or wolf should bathe and repeat the sacred *Gâyatri*, the mother of the *Védas.* (1)

A person bitten by a dog would be pure again by bathing in water, in which cow-horns have been dipped, at the estuary of a great river, and by seeing the sea. (2)

A Bráhmaṇa having been bitten by a dog, at the close of his Vedic studies, or at the completion of a vow, should resume his cleanness by bathing in washings of gold and by taking clarified butter as well. (3)

A Bráhmaṇa having been bitten by a dog during the observance of a vow should fast for three nights, and then complete his vow after having taken clarified butter mixed with washings of *Kus'a grass.* (4)

A Bráhmaṇa, whether a vowist or not, should make obeisance to three Bráhmaṇas after having been bitten by a dog, and would be pure again under their gaze. (5)

A part of the humán body smelled, licked, or scratched

by a dog, should be purified by washing it with water and cauterising it with fire. (6)

A Bráhmaṇa woman having been bitten by a dog, wolf, or jackal, would be pure again by looking at the moon and stars. (7).

If the day (of bite) happens to be one in a dark fortnight when the moon is not seen, she should look at that quarter of the heaven where the moon is supposed to be, that day. (8)

A Bráhmaṇa bitten by a dog in a village where no other Bráhmaṇa resides would be pure again by bathing and circumbulating a bull, that day. (9)

The corpse of a *Ságnika* Bráhmaṇa, killed by a cow, *Chaṇḍála* or a king, or who has committed suicide by poison, should be burned in *Laukika* fire without reciting any *Mantram*. (10)

The *Sapiṇḍa* relations of such a Bráhmaṇa, happening to touch, or carry, or cremate his dead body, should practise a *Prájápatyam*, and then with the permission of the Bráhmaṇas should wash the particles of his skeleton with milk, and burn them again in his own fire by severally reciting the *Mantras*. (11—12)

O you foremost of the *Rishis*, imagine the case in which a *Ságnika* (keeper of the sacred fire) Bráhmaṇa is dead in a foreign country, and his own sacred fire stands blazing in his distant home. Now hear me discourse on the *Agnihotra* rites to be practised in connection with his death, as described in the *Védas*. (13—14)

On a piece of antelope skin should be spread blades of *kus'a grass* in the form of a man. After that, seven hundred *Palásha* leaves should be collected and distributed over the different parts of that image of *kus'a*

in the following order, *viz.*, forty *palâs'a* leaves should be placed on its head, sixty on the region of its throat, a hundred on its arms, ten on its fingers, a hundred on its chest, thirty on its belly, eight on the region of its testes, five on the region of its verile organ, twenty one on its thighs, twenty on its knees and ankles, and fifty on its toes. (15—18)

Then the different articles and implements, which are used in connection with an *Agnihotra* sacrifice, should be distributed over the different parts of the image, as follows, *viz.*, a fire-churner made of *S'ami* wood should be placed on the region of its testes; a *Jahu* (crescent-shaped wooden ladle used for pouring the sacrificial butter into the fire) should be placed in its right hand; and an *Upâsat*, in its left. A mortar should be placed on its one ear, a pestle on its back, a stone slab on its chest, clarified butter with grains of rice and and sesame in its mouth, a *Praksnani* (vessel of holy water) on its other ear, an *Ajyasthali* (vessel of clarified butter) on its eyes, and bits of gold in the cavity of its mouth, nostrils, etc., (19—20)

Then a brother or a fellow vowist of the deceased should cast libation of clarified butter over it by reciting the *Mantra* "may he attain to the region of the gods, obeisance." (21—22)

All acts should be done in such a case according to the regulations laid down in connection with cremation of dead bodies. (23)

By acting as above directed, the spirit of the deceased goes to the rejoin of *Brahma*, and the twice-born ones, who join in this crematory rite, become entitled to elevation in the higher spheres. Those

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who do not follow this rule, become short-lived and go to hell, after death. (24—25)

CHATPTER VI.

HENCEFORTH I shall discourse on the Fxpiation of sin which one incurs by killing beasts and birds, etc. The holy Parás'ara described it of yore, and it has been elaborately dealt with in the institutes of Manu. (1)

Having killed a swan, crane, cock, duck, or a *Sharabha*, one should regain his cleanness by fasting for a day and night. (2)

Having killed a parrot, pheasant, heron, or pigeon, one should fast during one entire day and take his meal in the night. (3)

Having killed a crow, dove, *Bhâsa*, *Shári*, or a Titteri, one should practise *Prâṇâyama*, both morning and evening, by standing in water. (4)

Having killed a vulture, falcon, peacock, owl, alligator, or a bird of the *Chása* species, one should forego all cooked food during an entire day, and fast during the following night. (5)

Having killed a sparow, cuckoo, Khanja, Lavaka or a Raktapád, one should fast during an entire day and take his food in the night. (6)

By worshipping S'iva one is exonerated from the sin of killing a bird of the Kárandava, Chakora, Pingala, Kurar, or Bharaḍvája species. (7)

Expiation for the sin of killing a pigeon, Bherunda, Sheyeva, Bhasa, or a Kapinjala, or of a bird of any other species, is a fast for an entire day and night. (8)

Having killed a cat, mongoose, snake, Boa, or a Dundubha (a species of non-venomous snake), one should feed Bráhmaṇas with Krishara by way of expiation, and make gift of an iron-stick to each of them in the shape of a *Dakhiná* (honorarium). (9)

Having killed a porcupine, hare, tortoise, fish, or a Godhâ (a species of lizard) one should live on bringels alone for a day, whereby he would be pure again. (10)

Having killed a wolf, jackal, bear, or a hyena, one should observe a fast for three days, and make the gift of a Prastha measure of sesame to a Bráhmaṇa. (11)

Having killed an elephant, Gavaya (a species of ox), horse, buffalo, or a camel, one should fast for seven days, and propitiate the Bráhmaṇas as well as for expiation. (12)

The sin of unintentionally killing a stag, Ruru (a species of deer), or a boar, is extinguished by one's living, for an entire day night, on grains that have not been raised in a ploughed field. (13)

Similarly, having killed any other quadruped of the forest, one should fast for a whole day and night, and recite the *Mantra* sacred to the Fire-god for the expiation of one's sin. (14)

Having killed an artisan, S'udra, or a woman, one should practise two *Prájápatya* penances, and make gift of eleven oxen to Bráhmaṇas for expiation. (15)

Having killed an innocent Vaishya or Kshatriya, one should practise two *Atikrichchha* penances, and make gifts of twenty-one kine to Bráhmaṇas. (16)

Having killed a Bráhmaṇa, who is devoid of all rites puculiar to his order, or a Vai'sya, or S'udra who is true to the performance of religious duties, one should

practise a *Chândrâyana* penance and make gifts of thirty kine to the Bráhmaṇas. (17)

The expiation for a Kshatriya, Vais'ya, or S'udra, who has killed a *Chandâla* or a member of any of the vile castes, should be regarded as the practice of an *Ardha-Kṛichchha* penance. (18)

A Bráhmaṇa, who has killed a thief, S'vapak, or a *Chaṇdâla*, shall be absolved of his sin by fasting and practising *Prâṇâyâma* for an entire day and night. (19)

A Bráhmaṇa having conversed with a *Chaṇdâla* should expiate his sin by first holding a conversation with a Bráhmaṇa and by reciting the *Gâyatri* thereafter. (20)

A Bráhmaṇa having shared the same bed with a *Chaṇdâla* should fast for three nights. Having walked the same road with a *Chaṇdâla* he should regain his purity by reciting the *Gâyatri Mantra.* (21)

Having seen a *Chaṇdâla*, a Brahmaṇa should cast look at the sun ; having touched a *Chaṇdâla* a Bráhmaṇa should bathe with all his wearing apparels on. (22)

Having unwillingly drunk the water of a tank which a *Chaṇdâla* has caused to be excavated, a Bráhmaṇa should fast for a night and the whole day following. (23)

Having drunk the water of a well which has been defiled by the touch of a *Chaṇdâlas* water pot, a Bráhmaṇa should live on barley and cow's urine for three days, whereby he would regain his personal cleanness. (24)

The expiation for the sin of unwillingly drinking out of a *Chaṇdâlas* cup is the performance of a *Chândrâyana Vratam* in respect of a Bráhmaṇa, provided that the water is belched out immediately after taking ; whereas

a *Kṛichchha Santâpanam Vratam* should be practised in its stead, if the water is retained and digested in the stomach. (25—26)

In cases where Brâhmaṇas are enjoined to practise *Sántápan* penances, Kshatriyas should practise *Prájâpatyas*; Vais'yas, half-*Prâjâpatyas*; and S'udras, quarter *Prâjápatyas*. (27)

Having unknowingly drunk milk, water, or curdled milk kept in the vessel of a person of vile caste, a member of any of the twiceborn orders should regain his purity by fasting, and practising *Brahma-Kurcham*, while a S'udra should fast, and make gifts according to his might, under the circumstance. (28—29)

Even once having knowingly partaken of the boiled rice cooked by a *Chaṇḍála*, a Bráhmaṇa should expiate his sin by living, for ten (consecutive) nights, on a diet consisting of barley grains and cow's urine. (30)

Each day, only a morsel of barley grains soaked in cow's urine should be taken, and the penance should be duly brought to its close on the tenth day. (31)

If a *Chaṇḍála* conceals himself, or live *incognito* in the house of a Bráhmaṇa, his brethern Bráhmaṇas should favour him, as follows, in respect of absolving his sin. (32)

Assembled in the holy Synod of Resignation (*Upasanyâsa*), they should address him as follows:—Rules of ethics heard from the lips of the Rishis, and inculcated in the holy Vedas, succour all beings. We succour thee, O thou knower of virtues, from this crisis of sinful defilement, (33)

For three days, in the company of these Bráhmaṇas, he (delinquent) should take cooked sesame with milk,

milk curd, clarified butter, and cow's urine, and bathe twice, each day. (34)

For the (first) three days he should take cooked sesame soaked in cow's urine, with milk; with milk curd for the second three days; and with clarified butter, for the last three days of the penance. (35)

One should not partake of boiled rice, which has been previously partaken of by another, neither that which is worm-eaten, nor that which has been given with a bad wlll. Not more than three *Pala* weights of milk and milk-curd and one *Pala* weight (8 tollas) of clarified butter should be taken at a time. (36)

Articles made of coppcr or bell metal should be purified with the help of ashes; and clothes, by washing; while the earthen vessels (kept in the room) should be thrown away. (37)

After that, a vessel-containing safflower, treacle, cotton, salt, oil, and clarified butter should be kept at the door of the room, and its roof tree should be set to fire. (38)

Having been thus absolved of his sin, he should sumptuously feed the Bráhmaṇas, and make gifts of thirty kine with a bullock to them. (39)

The ground should be again plastered and purified by performing rites of *Homa* and *Japa* upon it. The ground on which a Bráhmaṇa stands can never suffer any defilement or contamination. (40)

In the case where a washer-woman, or a woman of the coblar, hunter, or *Pukkas* a class resides *incognito* in the house of a member of any of the four social orders, only half of what has been laid down in the preceding case, with the exception of burning down the room, should be practised by way of purification. (41—42)

One should immediately come out of the room in which a *Chaṇḍála* has entered, and throw away all the earthen pots kept therein. (43)

Earthen vessels containing oil, clarified butter, etc., should not be discarded (under the circumstance); they should be purified by sprinkling milk-water over them. (44)

What is the rite of purification in respect of a Bráhmaṇa suffering from an ulcer, in the pus and bloody secretions of which worms are found to germinate? (45)

Such a worm-infested Bráhmaṇa should be pure again by taking and bathing in a compound of cow-milk, milk-curd, clarified butter, and cow's urine, for three days. (46)

A Kshatriya, under the circumstance, would be purified by making a gift of five *Masha* weight of gold, (while) a Vais'ya would be pure again by (fasting for a day) and making the gift of a cow to a Bráhmaṇa. (47)

A S'udra, under the circumstance, need not observe any fast. It is the gift that purifies a S'udra, or he may secure his absolution by taking *Panchagavyam* and making obeisence to a Bráhmaṇa. (48)

By respectfully laying on his head the benedictory statement of "may all things be faultless" (*Achchhidramastu*) uttered by a Bráhmaṇa, a S'udra acquires the merit of an *Agnishtoma* sacrifice. (49)

In disease, danger, pestilence, or famine, or during supernatural visitations, a S'udra should cause a Bráhmaṇa to observe a fast, or to perform a *Vrata* or sacrifice instead of fasting or doing it himself, (50)

Or Bráhmaṇas may bless them out of their gracious will. The blessing of a Bráhmaṇa ranks equal with the merit of all pieties combined. (51)

Such a favour should be done to the weak, old, and juvenile. Favour shown by a Bráhmaṇa to any other may not bear the desired effect. Hence, he should not show favour to the unworthy. (52)

A Bráhmaṇa doing favour, (in respect of absolution of sin) out of affection, greed, fright, or ignorance, to an unworthy person, takes away the demerit from the latter. (53)

Bráhmaṇas, who advise the performance of an expiatory rite in respect of a person in his death bed; those who dissuade healthy men from undertaking rites of absolution on the ground of pressure of business, as well as those who themselves undertake such rites on behalf of the healthy, should be regarded as their male-factors. Such Bráhmaṇas go to hell, after death. (54—55)

He, who insults a Bráhmaṇa, is deprived of the privilege of performing any expiatory rite. Fruitless are his fasts and pieties. He can never acquire any merit in the eyes of heaven. (56)

Whatever a Bráhmaṇa enjoins is the law of virtue He, who disobeys the dictates of a Brâhmaṇa, should be regarded as a Brâhmaṇa-killer. (57)

Truly meritorious are the fasts, vows, pilgrimages, penances, penitential rites and ceremonial ablutions made by him, who causes all these acts to be performed by a Bráhmaṇa for him. (58)

Whatever is defective in the practice of one's vows and penances, or in one's celebration of a religious sacrifice, is remedied, if one gets a Bráhmaṇa to practice or celebrate them on his behalf. (59)

Bráhmaṇas are the locomotive sanctuaries, solitary, and givers of all boons. Verily the sins of the polluted are washed away by the waters of Bráhmaṇic words. (60)

The word of a Bráhmaṇa is the word of a God. A Bráhmaṇa is a moving pantheon, his words can never be falsified. (61)

Boiled rice containing any insect or fly should be first washed with water, and one should touch it with ashes before partaking thereof. (62)

A Bráhmaṇa, who catches hold of his leg instead of touching the plate with his hand, during a meal, is supposed to eat the residue of another man's meal. (63)

One should neither eat with one's shoes on, nor while sitting on a bed-stead. Looked at by a dog or a *Chaṇdâla*, during his meal, a man should rise from his meal at once. (64)

Now I shall describe to you which kind of boiled rice is pure and which kind of boiled rice is forbidden to be taken, as related by the holy Parás'ara of yore. (65)

How can boiled rice to the measure of a *Droṇa* or an *A dhaka*, eaten by a crow or a dog, be purified? You shall ask that of the Bráhmanas. (66)

Then the Bráhmaṇas, conversant with the *Védas* and *Vedângas*, the protectors of virtue, shall say that, "boiled rice to the measure of a *Droṇa*, eaten or licked by a crow or dog, should not be abandoned." (67)

Thirty-two *Prasthas* make one *Drôṇa*, and two *Prasthas* make one *A'dhaka*. Scholars, well-versed in the *S'ruti* and *Smṛitis*, call boiled rice to the measure of a *Droṇa* as *Droṇánnam*, and that to the measure of an *A'dhaka* as *A'dhakánnam*. (68)

A litttle of that portion of *Droṇánnam* or *A'dhakânnam*, which is eaten by a crow or dog, or smelled by a cow or ass, should be thrown away by a Bráhmaṇa, the rest being co nsidered as pure and fit for use. (69)

The unaffected residue of such *Droṇânnam* etc., after having scraped off the part (eaten or touched by a crow or dog as above described), should be sprinkled over with washings of gold, and again warmed on fire. (70)

(Such) boiled rice, sprinkled over with the washings of gold, heated on fire, and purified by the Vedic chants of Brâhmaṇas, becomes, that moment, pure and fit for use. (71)

CHAPTER VII.

HENCEFORTH I shall deal with the process of purifying vessels and utensils in general as described by the holy *Parâs'ara*. Wooden vessels are purified by scraping off their surface. (1)

Sacrificial vessels are purified by simply rubbing them with the palm of one's hand, during the celebration of a sacrifice, (while) Grahas (ladles) and Chamas (cans for drinking *Soma* juice) are purified by washing. (2)

At the time of cooking the sacrificial porridge (*Charu*) ladles and cans (*Sruk* and *Sruva*) are purified by washing them with warm water. Vessels made of bell metal should be cleansed with ashes, while those of copper should be cleansed by rubbing them with any acid substance. (3)

A woman, who has not known a man, is purified by her menstrual flow, and the flood tide of a river cleanses the (inundated) land in the absence of any impurity (adhesive to the soul.) (4)

A hundred pitchers of water should be lifted out of a pond, tank or well. in any way defiled, and its

purity shuld be effected by pouring *Panchagavyam* into it (5)

A girl of eight years of age is called *Gauri*; at the ninth year of age she is called *Rohini*. A girl of ten is denominated *Kanyá*, and thenceforward she is called *Rajasvalá*. (6)

The departed manes of him, who does not give away his daughter in marriage after she has completed her twelfth year, drink her menstrual fluid, each month. (7)

The father, mother, and elder brother, all these three (relations), of a girl, who menstruates before her marriage, go to hell by seeing her thus in her periods. (8)

A Bráhmaṇa, marrying such a girl through temptations of flesh, should be looked down upon as the husband of a S'udra wife *(Vrishalipati)*. He should neither be spoken to, nor allowed to sit at the same row with other Bráhmaṇas at a dinner. (9)

A Bráhmaṇa, visiting a S'udra woman even for a single night, should live by begging for three years from the date, inorder to be absolved of the sin thereby committed. (10)

Now I shall describe the process by which a Bráhmaṇa, accidentally touching a *Chaṇḍâla*, or a parturent woman, or a degraded person after sun-set, should recover his personal cleanness. (11)

He should either look at fire, gold, or the luner path in heaven, and having followed a train of Bráhmaṇas should take an ablution in the river. (12)

Two Bráhmaṇa women touching each other during their menses should fast for three nights, whereby they would be clean again. (13)

A Bráhmaṇa woman in her menses, touching a Kshatriya woman similarly circumstanced as herself, should practise the penitential rite of *Ardha kṛichchham*, while a Kshatriya woman should practise a *Pâda kṛichchha Vratam* for purification. (14)

A Bráhmaṇa woman in her menses, touching a Vaishya woman in her flow, should practise the penitential rite of *Pâdonukrichchham*, while the latter should practice a *Pâda krichchham* by way of absolution. (15)

A Bráhmaṇa woman in her periods, touching a S'udra woman in her flow, should practice a *Krichchha Vratam*, while the latter should regain her cleanness by making gifts. (16)

A woman regains her personal cleanness on the fourth day of her flow after bathing; but she is not privileged to undertake any rite, whether *Daiva* (pertaining to the gods) or *Pitra* (in honour of one's departed manes), till the complete cessation of the discharge for the month. (17)

A woman suffering from any kind of uterine hæmorrhage is not affected by the discharge as regards her personal cleanness, inasmuch as the flow in her case is a disease and not the outcome of a normal (physiological) function. (18)

A woman becomes as abject as a *Chaṇdâli* (woman of the most degraded caste) on the first, a *Brahmaghâtini* (murderess of a Brâhmaṇa) on the second, and a *Rajaki* (laundress) on the third day of, her menstrual flow. She regains her cleanness on the fourth day. (19)

A clean woman should successively bathe ten times, and touch, after each bath, the person of her, who,

though being in her menses, is incapacitated, through illness, from bathing, on the fourth day of her flow. (20)

A Bráhmaṇa, any wise touching the person of a S'udra who has washed his mouth after eating, should take a bath for purification, while having touched one with unwashed mouth after eating, he should practise a *Prájâpatyam*. (21)

A Bráhmaṇa, who touches a dog, or a S'udra before washing his mouth, after eating, should fast for a day, and take the compound known as *Panchagavyam* in order to recover his cleanness. (22)

A vessel of bell metal, not defiled by the touch of wine, should be purified by rubbing it with ashes, while in a case of such defilement it should be purified by heating it in fire. (23)

Vessels of bell metal, smelled by kine, or defiled by the touch of dogs, crows, etc., or out of which S'udras have taken their food, should be purified by rubbing them with ten kinds of ashes. (24)

A vessel of bellmetal, in which washings of one's feet, or garglings of one's mouth have been cast, should be kept buried underneath the ground for six months, after which they should be unearthed (and considered fit for use.) (25)

Iron-pots are purified by simply removing them from one place to another, those of lead are purified by exposing them to fire, while those made of bones, teeth, horns, silver, gold, jems or stone are purified by washing them with water. Vessels made of stone should be likewise purified by washing them with water. (26—27)

Earthen vessels are purified by heating them in fire; while paddy should be purified by attrition. (28)

Large measures of paddy, or large numbers of clothes, anywise defiled, are purified, by sprinkling them over with water, their purification consists in simple washing, when their measure or number is small. (29)

Fabrics made of bamboo skin, wool, jute, cotton or silk are purified by simply dipping them in water. (30)

Bedsteads, woolen pillows, as well as yellow or red fabrics should be purified by exposing them to the sun. (31)

Pitcher-seats made of rush or grass *(Munjas)*, broomaticks, winnows, strops or whetting stones, and ropes for binding wood, grass, etc., should be purified by washing them with water. (32)

Cats, flies, worms insects, vermin, and frogs touch things both pure and impure ; hence nothing is defiled by their contact. It is the dictum of Manu. (33)

A stream of water, which comes flowing over the ground or mixes with another (flow of) water, if previously used by another, should not be considered defiled as an used remainder. Similarly, oils, previously used by others, should not be considered as defiled. This is the dictum of Manu. (34)

Betels, sugarcane, oil-seeds, oil, *Madhuparkas** unguents, and *Soma* juice, if previously used or partaken of by another, do not suffer any defilement thereby. This is the dictum of Manu. (35)

Mires of road, water, boats, hays, and burned bricks are purified by exposing them to the sun and air. (36)

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* A compound of honey, milkcurd, clarified butter, and sugar offered to honourable guests, or gods, on ceremonial occasions. Tr.

दधिसर्पिर्जलं क्षौद्रंसिता चैतैश्च पञ्चभिः ।

Dusts blown about by the wind, as well as broad streams of water, suffer no defilement; women, infants, and old men are always pure. (37)

One should touch one's right ear after having sneezed, coughed, spitted, or bitten any part of one's body, as well as after having told a lie, or talked with a degraded person. (38)

The fire-god, the *Védas*, the sun, and the moon, reside in the right ear of a Brâhmaṇa. (39)

The holy pools and streams such as the *Prabhása*, the Ganges, etc., always reside in the right ear of a Brâhmaṇa. This is the dictum of Manu. (40)

During the prevalance of a famine, in disease, or in a foreign country, or on the outbreak of a civic disturbance in one's father land, one's primary thought should be the protection of one's body. Piety should be a secondary consideration under the aforesaid circumstances. (41)

By any measure, whether mild or violent, one should try to recoup one's bodily health when diseased, and practise pieties when physically capable. (42)

One need not think of laws of decorum or cleanness when in distress. First get rid of the trouble and then practise virtues. (43)

CHAPTER VIII.

WHAT would be the expiation for the death of a cow, dead with halter round her neck, or while bound to a stake, her owner having had no desire to keep her so bound at the time? How should the owner of such a cow atone for his sin, though unintentionally committed. (1)

He should report his sin to Bráhmaṇas, well-versed in the *Védas*, *Vedângas* and religious scriptures, who are firmly devoted to their proper duties in life. (2)

Now I shall describe the procedure to be adapted (by owner of the dead cow) in presenting himself before the synod of the holy, since it is the synod that will advise him as regards the nature of the expiatory rite to be gone through in his case. (3)

Having once ascertained the unmistakeable proops of his sin, he (owner) should not eat anything before presenting himself before the synod. Eating, under the circumstance, tends to doubly enhance the sin, even in a place where such an assembly does not exist. (4)

Even in the case where the proofs of sin are of a dubious character, eating is prohibited until a definite decision is arrived at as regards its commission or non-commission. There should be no concealment of a sin after it is committed, as hiding tends to lessen its veniality. (5)

Whether light or atrocious, the full extent of the guilt (*lit*: sin) should be confessed and reported to the synod of the virtuous, for like intelligent and skillful physicians in a disease, it is they only who can absolve him of the sin. (6—7)

Having thus atoned for his sin, a truthful, straight-natured, remorseful penitent can get rid of his sin. (8)

A Kshatriya or a Vais'ya penitent, under the circumstance, should bathe with all his clothes on, and silently approach the holy assembly in his wet and dribbling garments. (9)

Then having entered the assembly, he should make obeisance to the (congregated) Bráhmaṇas by falling

flat upon the ground on his face, and report nothing verl ally to that body. (10)

Brâhmaṇas, who are ignorant of the *Védas*, and *Gáyatri* and *Sandhyá*, and those who do not cast any oblation in the sacrificial fire and live by agriculture, are only Brâhmaṇas in name. (11)

A synod or assembly consisting of thousands of those Brâhmaṇas who are devoid of *Mantras* and *Vratas*, and who trade upon the privileges of their own caste in order to earn a living, should be regarded as wanting in the status of a true synod. (12)

What these illiterate, ignorant, Brâhmaṇas say by way of expressing their opinion on a particular sinful act, without being able to interpret the true import of the scriptures, only serves to split the demerit of the act into a hundred parts, which, thus divided, defiles their souls in return. (13)

The synod, that lays down the form of an expiatory rite for a penitent without having any knowledge of the scriptures, acquires the demerit (of the act for which expiation is sought). The penitent is absolved of his sin. (14)

What three or four Bráhmaṇas, well-versed in the *Védas*, lay down as expiation for any particular delinquency, should be regarded as the only true form of expiation (that can be advised.) What thousands of other (ignorant) Bráhmaṇas may advise in the case is not of the right kind. (15)

Sin standeth in awe of them, who interpret the meanings of scriptures in conformity with the principles of sound reasoning. (16)

Like water in a stone (receptacle) that is purified

by the agency of the sun and air, a penitent is purified of his sin through the dictate of the synod. (17)

Like water that is dried up by the sun and air, the sin of a penitent is extinguished by the order of the *Parishad*; it does not attach itself either to the penitent, or to the synod. (18)

An assembly consisting of three or five Brâhmaṇas, who are well-versed in the *Védas* and *Vedângas* even without consecrating the sacred fire, is called a *Parishad* (synod). (19)

Even a single Brâhmaṇa, who is a Muni with a knowledge of his self and devoted to prayers, performances of Vedic sacrifices, and ceremonial oblations (*Snátaka*), may constitute a *Parishad* in his individual capacity. (20)

In the absence of five Brâhmaṇas of the aforesaid type, an assembly consisting of Brâhmaṇas, who are content with their own profession, should be regarded as a *Parishad*. (21)

A council consisting of thousands of persons, who are Brâhmaṇas only in name, should not be honoured with the dignity of a *Parishad*. (22)

An wooden elephant, an antelope made of (stuffed) hyde, and a Brâhmana who has not studied the *Védas* are the three (things) that merely bear the epithet of (their living, genuine, prototypes). (23)

Like a waterless well, like a deserted hamlet, like a *Homa* done without fire, meaningless is the life of a Brâhmaṇa, who is without any *Mantram*. (24)

Like a sexual intercourse by a eunuch, like seeds cast in a barren soil, like a meritless gift made to an ignorant person, meaningless is the life of a Brâhmaṇa who has not studied the *Rik* verses. (25)

As the different limbs of a picture in painting are gradually developed (by giving fresh touches), so the Bráhmaṇic virtues of a Brâhmaṇa are gradually evoked through the successive performance of religious rites. (26)

By advising on forms of expiatory rites, those, who are Brâhmanas only in name, go to hell. (27)

Brâhmaṇas, who study the *Védas*, and perform, each day, the five religious sacrifices known as the *Pancha-yajna*, are the wielders of the three worlds, and serve as the supports of men, who are addicted to the enjoyment of the objects of the five senses. (28)

As duly consecrated fires in cremation grounds consume the sins and impieties of the (cremated), so the Bráhmaṇas, illumined with the light of knowledge, consume all sins, and become like the gods. (29)

Like all impure things which should be cast in water, all sins and impieties should be merged in the water-like (pure) souls of Bráhmaṇas. (30)

A Bráhmaṇa without the *Gáyatri Mantra* is more degraded than a S'udra. Bráhmaṇas, who know the supreme Brahmá and are devoted to the *Gâyatri*, are the foremost in honour and sanctity. (31)

The person of a wicked Bráhmaṇa is more worshipful than that of a S'udra, who has controlled his senses. Who will milch a docile she-ass in preference to a vicious cow? (32)

Riden in the chariot of scriptures, and wielding the swords of *Védas* in their hands, Brâhmaṇas, whatever they may speak even in fun, is highly obligatory *(Dharma)*. (33)

Hence, he, who is well versed in the four *Védas* and *Védângas*, studies the scriptures, and has got a mind

free from all hestitations or waverings, should be regarded as constituting the best Parishad in his individual self. In the absence of a such a man, a council consisting of ten Brâhmaṇa house-holders should be reckoned as a Parishad of the middling class. (34)

Brâhmaṇas should neither lay down the form of expiation in a particular case, unless commanded by the king to do the same, nor pronounce the verdict of absolution without first having got the permission of the king in that behalf. (35)

The sin of what a king wishes to do in contravention of the orders of the Bráhmaṇas (synod) becomes hundredfold, and sticks to him. (36)

Brâhmaṇas should lay down the form of expiation before a divine temple. They should first purify their minds of all impieties, and then lay down the form of expiation after having recited the *Gáyatri Mantram*. (37)

During the practice of an expiatory penance, the penitent should shave his entire head as well as the tuft of hair on his crown, thrice bathe, each day, pass his nights in a cowshed, and follow the kine to pasturage during the day. (38)

Even in extreme heat or cold. or in rain, or during a storm or gale, he should not think of seeking any kind of shelter or refuge for himself by abandoning the cattle to shift for themselves. (39)

Even if the cows intrude on another man's field, or devour the corn in his own house or in that of another, or if they suckle their calves, he should not speak anything about these to any one. (40)

He should drink after the cows have appeased their thirst; he should lie down after the cows have been comfortably housed. A cow sunk in mire he should try

his best to succour, even if the attempt imperils his own life. (41)

A protector of cows and Brâhmaṇas, who sacrifices his life for things good, is absolved of the sin of killing a cow or Brâhmaṇa. (42)

A *Prâjâpatyam* should be laid down as the expiatory penance for an act of cow-killing. A *Krichchha Prâjâpatyam* should be divided into four parts. (43)

The penitent should take a single meal on the first day, eat a single meal on the night of the second day, live upon something not obtained by begging on the third day, and take nothing but air on the fourth day, of the penance. This is called a *Páda Krichchha Prâjâpatyam*. (44)

The penitent should take a single meal, each day, on the first two days, eat only once on the nights of the second two days, eat what is not obtained by begging on the third two days, and live on air alone on the last two days, of the penance. This is called a *Dvipâda Krichchha Chândrâyanam*. (45)

The penitent should take a single meal daily on the first three days, eat once alone on the nights of the second three days, take what is not obtained by begging on the third three days, and live on air alone on the last four days, of the penance. This is called a *Tripâda Krichchha Chândrâyanam*. (46)

The penitent should take a single meal daily on the first four days, eat only once, every night, on the nights of the second four days, take only what is not obtained by begging on the third four days, and live on air alone on the last four days, of the penance. This called a full *Krichchha Chândrâyanam*. (47)

Brâhmaṇas should be feasted at the close of the penance, and proper honorariums should be given to them. Twice-born ones should likewise recite the sacred *Mantram* in connection with the performance of this expiatory rite. A cow-killer is undoubtedly absolved of his sin after having thus feasted the Brâhmaṇas (at the close of this penance.) (48—49)

CHAPTER IX.

NO sin is committed, if a cow* dies under restraint, or in fastening, which is considered necessary for her protection. This would not constitute either an act of intentional or unintentional cow-killing. (1)

A twig, equal to the width of a thumb in girth, and measuring a cubit in length, with a tuft of fresh, undried leaves at its top, should be (used as) a *Danda* (rod for goading cattle). (2)

He, who beats or strikes down a cow with anything other than a rod of the above type, should atone for his sin by doubly practising the penance laid down before in connection with an act of cow-killing. (3)

An act of cow-killing may be divided into four classes according as a cow is killed under restraint, or in fasting, or by yoking her to a plough, or by simply beating. A *Pâda* (quarter) penance should be practised for a cow killed by restraining her, while a half penance should be practised if she is killed on account of being kept bound to a stake. (4)

* The term cow includes a bullock also.

A three quarter part of the penance should be practised if a cow dies on account of being yoked to a plough, while the penance should be practised to its full extent if she is killed down right by hammering. (5)

An offence of (cow-killing) by restraint is committed if a cow dies on account of being kept restrained in a pasturage, cowshed, castle, or plain, or at the shore of a sea or river, or in a ditch, or rock-cave, or on a barren ground. (6)

An offence of cow-killing by fasting is committed if a cow dies on account of being bound with any kind of binding chord, strappings, bells, etc., either in a house or forest, no matter whether such fasting is intentionally made or otherwise. (7)

An offence of cow-killing by yoking is committed if a cow or bullock dies on account of being yoked to a plough, or through being subjected to a heavy pressure, or to carry an extremely heavy load, or on account of being bound in rows of three or four. (8—9)

If a cow (or bullock) dies on account of being struck with a rod or pelted with a stone, either intentionally or unintentionally, by a person, intoxicated, enraged, or insane, such a striking should be considered as the cause of her death. (10)

But if after having been struck down as (above described), the said cow (or bullock) regains her consciousness, and rises up, or eats five or seven mouthfuls of hay, or drinks water, no expiation is necessary for the (beating etc.). (11—12)

A quarter part of the expiatory penance should be practised after having destroyed the pregnancy of a cow if the impregnated matter lies in a gelatinous and undifferentiated state in her womb; half of that should

be practised if the fœtus is caused to be aborted after the signs of pregnancy have become fully patent; and a three quarter part of the expiatory rite should be performed if her pregnancy is destroyed after she has become quick with her calf. (13)

A penitent should shave the hair on his body in connection with practising a quarter part of the penance; shave his mustache in practising a half penance, and all his hairs, excepting the tuft of hairs on his crown, in practising a three quarter part of the penance. A complete shaving from one's head to foot is enjoined to be made in respect of practising a full penance under the circumstance. (14)

A pair of clothes should be gifted away in connection with a quarter; a vessel of bellmetal, in connection with a half; a single bullock, in connection with a three quarter; and a pair of bullocks, in connection with, a full penance. (15)

But the fœtus of a cow may be quick with life even before the full development of its limbs. The expiatory rite for an act of cow-killing should be doubly performed after having destroyed a full developed calf in the womb. (16)

A quarter part of the expiatory penance should be practised after having broken down the horns of a cow with a rod or stone; a half penance should be the expiation in the case where the horns are completely rooted out. (17)

The practice of a *Pâda kṛichchha Vratam* is the expiation for an act of spraining the tail of a cow; that of a *Dvipâda kṛichchha Vratam* is the expiation for fracturing any of her bones, that of a *Tripâda kṛichchha Vratam* is the expiation for breaking her ears, while

that of a *kṛichchha Vratam* is the expiation for an act of cow-killing. (18)

No expiatory rite should be performed in respect of the death of a cow that survives six months even after the fracture of her waist, horns, or of any other bone in her body. (19)

A cow-beater should apply oil with his own hands to a wound or ulcer in her body, caused by the beating, until it is fully healed up, and live upon fodder until she becomes strong and sound again. (20)

A cow, (under the circumstance) should be well-cared for until she becomes sound again in all her limbs. Then her assaulter should make obeisance to Bráhmaṇas and renounce his feigned bovine character. (21)

But if all her limbs do not become sound again, if she suffers mutilation in any part of her body, then a half of the expiatory penance for an act of cow-killing should be practised. (22)

Now I shall describe the expiatory penance for one who kills a cow, out of anger, with a log of wood, stone, or weapon. (23)

Having killed a cow with a log of wood, one should practise a *Sántapanam Vratam*; a *Prájápatyam Vratam* should be practised after having struck her down with a brick-bat; a *Taptakṛichchha Vratam*, after having pelted her to death with stones; and an *Atikṛichchha Vratam*, after having killed her with a weapon. (24)

Five cows should be gifted away in connection with a *Sântapanam* penance; three, in connection with a *Prâjâpatyam*; eight, in connection with a *Taptakṛichchham*; and thirteen, in connection with an *Atikṛichchham* penance. (25)

A cow similar in features to the one killed by the penitent or her equivalent in value should be gifted away in connection with the practice of an expiatory penance (under the circumstance). This is what is enjoined by Manu. (26)

It is sinful to fasten or restrain a cow (or bullock) for the purpose of branding her body; but it is not sinful to bind or restrain cows (or bullocks) for the purpose of milching, or putting them together in a shed at evening, or for yoking them to carts. (27)

For an act of burning the skin of (a bullock) at the time of branding, or for subjecting a bullock to carry an extremely heavy load, or for an act of perforating the (septum of its) nose, or for an act of leading a bullock over impassable mountains or rivers, the performance of an expiatory rite is imperatively obligatory. (28)

A quarter penance should be practised for an act of over burning; a half penance, for that of subjecting a (bullock) to carry an extremely heavy load; and a three-quarter penance, for that of perforating its nose. A full penance should be practised for an act of cow (bullock) killing. (29)

Whether fastened, or free, if a bullock dies on account of its skin being over burned, a quarter part of the penance should be practised (by its owner) by way of expiation. This is what is enjoined by Parás'ara. (30)

Restraint, fastening, strapping, subjecting her to carry a heavy weight, beating, and sending her fully strapped to impassable places may be set down as the six factors, which tend to kill a cow (or bullock). (31)

Pressed by a chord through her private parts, if a cow dies in a house, the owner of the house should

practise an *Ardha Krichchha* penance for the expiation of his sin. (32)

A cow should neither be bound with a rope made of the fibres of cocoanut, hemp, or rush, nor with an iron chain. A man should be posted with an axe in his hand by the side of a cow, in the event of her being so bound. (33)

A cow should be bound with a rope made of *Kâsa*, or *Kus'a* grass, with her head towards the south. No expiatory rite is necessary, or be performed even if such a rope catches fire and the cow is burnt down. (34)

What would be the process of expiation, if an adjacent hay-stack catches fire and burns down a cow, fastened close by? One should extinguish one's sin (under the circumstance) by repeating the sin-absolving *Gâyatri*. (35)

He, who pushes down a cow (or bullock) into a tank or well, or fells down a tree upon her back, or sells her to a beef-eater, commits the sin of cow-killing. (36)

A three quarter penance should be practised, if in the attempt at succouring a cow from (such a dangerous (situation) her neck, leg, rib, or ear is broken, or if she dies, or is drowned in a well or tank. (37—38.

No expiatory rite should be performed, if a cow dies in attempting to drink water in a stream, tank, well or fountain. (39)

No expiatory rite should be performed, if a cow dies by falling in a ditch near a well, or in a river or tank, or in a reservoir of water consecrated to public use. (40)

If a cow dies by falling in a ditch near the door of one's house, or in a tank situate within one's premises, or in an excavation made for the construction of one's

house, it would be obligatory on the owner of such a ditch, tank or excavation to practise an expiatory penance for the death of the cow. (41)

It shall be incumbent on her owner to practise an expiatory penance, if a cow (or bullock) is killed by a tiger, snake, or fire, or is struck by lightning while under restraint in a shed at night. (42)

No expiatory rite should be performed, if a cow is killed by an arrow during the storming of a village by a besieging army, or by the tumbling down of an edifice, or by a heavy down-pour of rain. (43)

No expiatory rite should be performed in respect of the death of a cow, that is killed in battle, or by a wood fire, or by conflagration, or during the destruction of a village. (44)

No expiatory rite should be performed in respect of the death of a cow, that dies while strapped for medical or surgical purposes, or during the extrication of her calf in a case of difficult parturition. (45)

Expiation is necessary for the death of a cow, dead on account of being kept huddled together with other sick kine, or for the reason of being treated by an ignorant cow-doctor. (46)

Persons, who witness the slaughter or unnatural death of a cow, without in any way attempting to rescue her, stand charged with the sin of cow-killing. (47)

In a case where several persons stand accused of the offence of cow killing but the real killer is not definitely known, it will be lawful for the king's officers to ascertain the real culprit by administering oaths to them severally and with the help of external evidence as well. (48)

In a case where several persons have accidentally killed a cow, it shall be incumbent on each of them to practise a quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing). (49)

The blood of a killed cow should be carefully tested inorder to ascertain whether she had been lean or diseased in life, inasmuch as the nature of the penance would vary according to the state of her health at the time of death. Hence, the testing should be carefully done. (50)

The performance of a *Chândrâyaṇam* has been enjoined by Manu, the only one who knew all the scriptures, as an expiation, under any circumstance, for the sin of cow killing. (51)

He, who wishes to grow his hairs during the practice of an expiatory penance, under the circumstance, should practise it double and pay a double honorarium in connection therewith. (52)

A king, a prince, and an erudite Brâhmaṇa may practise an expiatory penance without shaving his head. (53)

He, who grows his hair (during the practice of a penance) without paying a double honorarium therefor, does not stand absolved of his sin. He, who advises such a form of penance, goes to hell. (54)

Whatever sin a man commits attaches itself to his hair. Hence, he should clip his hairs to the length of two fingers' width from their ends. (55)

This rule should be followed by maidens and matrons (under the circumstance), inasmuch as shaving of the head and a separate mess and bed are prohibited in respect of a woman. (56)

A woman (in her penance) should not pass the night in a pasturage, nor should she follow the kine during

the day, especially in a forest or at a confluence of rivers. (57)

O Vyâsa, wearings of antelope-skins (during the term of a penance) are prohibited in respect of women. They should practise the penance by bathing thrice, every day, and by worshipping the gods. (58)

Living among her friends, (a woman) should perform all the *Vratas* such as *Krichchha Chândrâyaṇam*, etc.; clean in body and spirit she should keep at home following the regulations as laid down. (59)

He, who having killed a cow, tries to conceal his sin in this life, is consigned to the pangs of *Kâlasutra* hell, after death. (60)

Liberated from that hell, he is born as a eunuch or leper, or as an indigent person in his seven successive incarnations. (61)

Hence, one should confess one's sin and discharge religious duties peculiar to ones' order. One should not be extremely angry with an infant, woman, or an old man. (62)

CHAPTER X.

I HAVE dealt with the expiatory penances to be practised by the members of the four social orders for the expiation of their sins. A man having known a prohibited woman should practise a *Chândrâyaṇa* penance. (1)

A morsel of food should be diminished, each day, in the dark fortnight (of the month the penance is practised) and likewise increased, each day, in the light fortnight, the penitent foregoing all food on the day

of the new moon. This is the process of practising a *Chândrâyaṇa.* (2)

The morsel of food (to be taken by the penitent) should be to the size of a hen's egg, as otherwise, it being contrary to the spirit of the scriptures, the *Vratam*, (the penance) will not expiate the sin of the penitent. (3)

Bráhmaṇas should be feasted at the close of the penance, and pairs of clothes and cows should be gifted to them. (4)

Having gone unto a *Chaṇdâla* or *S'vapâk* woman, a Bráhmaṇa should fast for three nights with the permission of Bráhmaṇas. (5)

He should shave his head together with the tuft of hair on his crown, practise three *Prâjápatya* penances, and then having performed *Brahma Kurcham* (a kind of penance in which the penitent having fasted on a day of full moon drinks *Panchagavyam* on the next morning), should propitiate the Bráhmaṇas. (6)

He should daily recite the *Gáyatri Mantra*, and make the gift of a cow and bullock to a Bráhmaṇa, whereby his sin would be undoubtedly extinguished. (7)

Having visited a *Chaṇdála* or a *S'vapák* woman, a Kshatriya or Vais'ya should practise two *Prâjâpatya* penances and make the gift of a cow and bullock to a Bráhmaṇa. (8)

A S'udra having known a *Chaṇdâla* or a *S'vapák* woman should practise a *Prâjápatya* penance, and make the gift of a cow and bullock to a Bráhmaṇa. (9)

Having known, through ignorance, his mother, sister or daughter, a man should practise three *Krichchha Vratas*, and a *Chândráyaṇa* penance, thereafter, and cut away his genitals for the expiation of his sin. The same penances, etc., should be practised for expiating

the sin of knowingly going unto one's own mother's sister. (10—11)

As enjoined by the holy *Parás'ara*, he, who knows his own mother's sister, out of ignorance, should practise *Chándráyaṇa* penances, and make gifts of ten cows and ten bullocks to Bráhmaṇas, whereby he would be pure again. (12)

Having riden one's own father's wife, or mother's (female) friend, brother's daughter, preceptor's wife, daughter-in-law, brother's wife, or the wife of one's own maternal uncle, or the daughter of a cognate relation, one should practise three *Prájápatya* penances and make the gift of a pair of cows to Bráhmaṇas, whereby his sin would be extinguished. (13—14)

Having gone to a she-animal, prostitute, she-buffalo, she-camel, female monkey, she-ass, or a sow, one should practise a *Prájápatya* penance. (15)

Having carnally known a cow, one should recover his purity by practising a *Trirátri Vratam*, and by making the gift of a cow to a Bráhmaṇa. He, who goes unto a she-ass, she-camel, or she-buffalo, may regain his purity by fasting for an entire day and night (16)

During the out-break of a war, civic disturbance, pestilence, or epidemic, or on the apprehension of a foreign conquest, one should keep a constant eye upon one's own wife. (17)

Having held incest with a *Chaṇḍála*, a woman should confess her guilt to ten eminent Bráhmaṇas. (18)

Immersed up to her chin in a well containing clay and liquid cow-dung, she should stay there for one night, abjuring all food, whereby she would regain her purity. (19)

After that, she would be lifted out of the well, and having entirely shaved her head she should take a barley diet. After that, she should fast for three nights, passing the last night of her penance in water. (20)

After that, a decoction of the roots, leaves and flowers of Shankhapushpi in combination with *Panchagavyam* and washings of gold should be given her to drink. (21)

She should take a single meal, each day, till the appearance of her monthly flow, living out-side (of her, husband's house) during the full term of the penance (22)

At the close of the penance she should feast the Bráhmaṇas and make the gift of a pair of cows to them, whereby she should be pure again. This is what *Parâs'ara* enjoins. (23)

Women of all the four social orders should practise a *Krichchha Chândrâyaṇa* penance under the circumstance. A woman, like the earth, can suffer no defilement. (24)

A woman forcibly ravished by a man, in captivity, as well as she, who accommodates a man on account of being physically over-powered, or out of a sense of danger to her life, should regain her purity by practising a *Sântapanam* penance. This is what has been enjoined by *Parâs'ara*. (25)

A woman, who having been once ravished by another man, turns back with repugnance from the path of inequity, should expiate her sin by practising a *Prâjâpatya* penance, whereby she would be pure after her next monthly period. (26)

Half the body of him whose wife drinks wine is degraded. There is no deliverance for the man whose half self is thus degraded. He should mentally repeat

the *Gâyatri mantra*, and practise a *Krichchha Sânta-panam* penance. (27—28)

A fast for a night, after having drunk *Panchagavyam* with washings of *kusha* grass, constitutes the practice of a *Krichchha Sântapanam* penance. (29)

She, who gets herself impregnated by her peramour, after having been deserted by her lord, or during his absence in a distant country, or after his demise, should be banished, the degraded, sinful one, in an alien kingdom (30)

A Brâhmana woman, who elopes with another man, is called a fallen woman. She can never be taken back in her family. (31)

She, who, out of lust, goes away and forsakes her friends, relations, husband, and sons, is a lost creature both in this world and the next. (32)

No expiation exists for the sin of a woman, who, for ten days, thus remains absent from home. She should be reckoned among the degraded from after the tenth day after her elopement. (33)

No expiation exists for the conduct of a woman, who absents herself for ten days from home. Hence, under no circumstance should a woman be absent from home (without the knowledge of her guardians), as otherwise she would be reckoned among the degraded. (34)

The husband (of such a woman) receiving her back in his house (under the circumstance) should practise a *Krichchha Chândrâyana*; and her relations, a half of that penance, while those, who might have eaten or drunk in her company, should regain their purity by fasting for an entire day and night. (35)

A Brâhmana woman, who leaves her home out of her own accord, and without the instigation of any

other mân, and happens to know more than a hundred men thereafter, should be abandoned by her friends and relations. (36)

Defiled is the house of a man, if such a woman enters it. The house of her paramour should be designated as her paternal house (37)

A house defiled by such an unholy presence should be purified by plastering it with *Panchagavyam*; all earthen vessels should be thrown out of it and clothes and wooden furniture kept therein should be purified in the usual orthodox method. (38)

Copper vessels (kept in such a house) should be purified by washing them with *Panchagavyam*, and utensils made of bell-metal and found therein should be purified by rubbing them with ten kinds of ashes. (39)

A Bráhmaṇa, in whose house (such a fallen) woman might have stayed, should report the incident to Bráhmanas, and having performed an expiatory rite according to their direction should gift a pair of cows to them and practise a *Prâiâpatyam* penance. (40)

The owner of such a house, other than a Bráhmaṇa, should fast for an entire day and night and purify it with a plastering of *Panchagavyam* under the circumstance. After that, he should treat the Brahmaṇas to a sumptuous repast in the company of his sons and servants. (41)

The sky air, fire, Chamasa with other utensils and implements of a religious sacrifice, *Kusha* grass, and terrestrial water are above all defilement. (42)

By dint of fasts, vows, ablutions, worship, *Japa*, and *Homa*, Brâhmaṇas are always purified. (43)

CHAPTER XI.

HAVING taken beef, or the boiled rice of a *Chaṇḍâla*, or any filthy organic matter such as sperm etc., a Bráhmaṇa should expiate his sin by practising a *Chândrâyaṇa* penance. (1)

A Kshatâiya or a Vais'ya, under the circumstance, should practise a half *Chândrâyaṇam*, while a S'udra should regain his purity by practising a *Prâjâpatyam*. (2)

A S'udra should take *Panchagavyam*; and a Bráhmana, *Brahmakurcham*. A Bráhmaṇa should gift a cow; a Kshatriya, two; a Vais'ya, three; and a S'udra, four cows, under the circumstance. (3)

A Bráhmana taking the boiled rice of a S'udra, or of one unclean with a birth uncleanness, or of one of uncertain caste, as well as the boiled rice which is forbidden to be taken, or is the remainder of another man's meal, out of ignorance, or in a time of distress, should practise a *Krichchha* penance on having come to know thereof, and drink *Brahmakurcham* by way of expiation. (4—5)

Boiled rice eaten by a snake, mongoose, or cat is purified by sprinkling it over with washings of *Kus'a* grass containing sesame. There can be no doubt about it. (6)

Having taken any kind of interdicted boiled rice, a S'udra is purified by drinking *Panchagavyam*; a Kshatriya or Vais'ya, under the circumstance, is purified by practising a *Prájápatyam* penance. (7)

If a Brâhmaṇa leaves his plate and rises up from among a row of Bráhmaṇas, at a dinner, the rest shall not eat the remainder of the boiled rice left in their plates. (8)

A Bráhmaṇa, who eats such a remainder, out of greed or ignorance, should expiate his sin by practising a *Krichchha Sántapanam* penance. (9)

Having taken, out of ignorance, a white garlic, egg-fruit, turnip or onion, or having unwillingly drunk the milk of a she-camel, or of an ewe, or the milky juice of a tree, a Bráhmaṇa should fast for three nights, and regain his purity by taking *Panchagavyam*. (10)

Having eaten a frog or a mouse, out of ignorance, a Bráhmaṇa, when he comes to know of it, should fast for an entire day and night, and regain his purity by living on a barley diet. (11)

Bráhmaṇas may always eat without impunity in the houses of Kshatriyas and Vais'yas, clean in their body and spirit and devoted to the performance of religious rites, on the occasion of a *Homa* or *S'râddha*, whether celebrated in honour of the gods or of their departed manes. (12)

Clarified butter, oil, milk, treacle, and articles of confecrionary cooked in oil and offered by a S'udra should be taken by a Brâhmaṇa only at the bank of a river. (13)

What would be the expiation for the sin of a Bráhmaṇa who eats the boiled rice of one impure with a birth or death uncleanness? How would the form of expiation vary according to the caste of the person whose boiled rice is thus partaken of? (14)

Having eaten the boiled rice of a S'udra, impure with a birth uncleanness, a Bráhmaṇa should recover his purity by eight thousand times repeating the *Gáyatri Mantram*. *Gáyatri Mantrah* a thousand and five thousand times repeated, should be the expiation for respectively eating the boiled rice of a Kshatriya and S'udra under the circumstance. (15—16)

Having eaten the boiled rice of a Bráhmaṇa, impure with a birth-uncleanness, a Bráhmaṇa should recover his purity by practising a *Pránáyáma*, or by reciting the *Vámadevya Sáman*. (17)

Rice, oil, milk, or any other kind of (raw) edible substance, come from the house of a S'udra, and cooked in the house of a Bráhmaṇa, becomes fit to be eaten by Bráhmaṇas. This is the injunction of Manu. (18)

Repentence purifies a Bráhmaṇa that takes boiled rice in the house of a S'udra, during a time of distress, or a hundred repitition of the *Gáyatri Mantra* is the expiation for his sin, under the circumstance. (19)

A Bráhmaṇa can safely partake of the boiled rice of a *Dása*, *Nápita*, *Gopála*, *Kulamitra* and *Ardhasiri*, among S'udras, as well as that of one who hse resigned himself (to his care). (20)

A son begotten on the person of a S'udra's daughter by a Bráhmaṇa, and duly consecratad with Bráhmaṇic rites by another Bráhmaṇa, is called a *Dása*. A son thus begotten, but not consecrated, is called a *Nápita*. (21)

A son begotten by a Kshatriya on the person of a S'udra's daughter is called a *Gopála*, whose boiled rice a Bráhmaṇa can safely partake of. (22)

A son, begotten by a Bráhmaṇa on a Vais'ya's daughter and duly consecrated, is called an *Ardhaka*, (*Ardhasiri*), certainly whose boiled rice may be partaken of by a Bráhmaṇa. (23)

What would be the expiation for the sin of a man, who unwittingly drinks milk, water, milk-curd, or clarified butter kept in the vessel of one whose boiled rice should not be partaken of (by a Bráhmaṇa)? (24)

If a Bráhmaṇa, Kshatriya, Vais'ya or S'udra asks for the form of the expiatory rite (to be performed by him under the circumstance), Taking of *Brahmakurcham*, or fasting should be enjoined according to the caste of the penitent seeking the expiation. (25)

No fasting should be laid down in respect of a S'udra who is purified by making gifts. The eating of *Brahmakurcham* for a single day and night serves to purify even a *Chaṇḍâla*. (26)

Holy and sin-absolving is *Panchagavyam*, which is a compound of cow's urine, cow-dung, cow's milk, curdled cow-milk, cow-butter in a clarified state, and the washings of *Kus'a* grass. (27)

The urine of a black cow, the cowdung of a white cow, the milk of a copper coloured cow, and the curdled milk of a red cow should be collected (for the compound, *Panchagavyam*). (28)

The butter made out of the milk of a *Kapilâ* cow, or all the above said four articles such as milk, urine, etc., of a *Kapilâ* should be collected for concocting the compound. A Pala weight (8 tollas) of cow's urine, and three *Pala weights* of curdled cow milk should be given in (the compound, *Panchagavyam*). (29)

A *Pala* weight of clarified cow-butter, cowdung to the length of a half thumb, seven *Pala* weights of milk, and a Pala weight of the washings of *Kus'a* grass should enter into the composition of *Panchagavyam*. (30)

Cow's urine, (under the circumstance) should be taken by reciting the *Gâyatri Mantram*; cowdung, by reciting the one beinning with *Gandhadvâra*, etc., cow-milk, by reciting the one running as *Apyayasva*

etc,. and milk curd by reciting the one commencing as *Dhadhi Kravna*, etc. (31)

Clarified butter should be taken by reciting the *Mantram*, *S'ukram*, *etc.*, and the washings of *Kus'a* grass, by reciting the one beginning as *Devasyatva*, *etc.* The whole (compound) *Panchagavyam* should be consecrated by chanting the *Rik Mantram* and kept by the side of fire. (32)

The six aforesaid substances should be mixed together by reciting the *A'pohishthâ*, *etc.*, *Mantra*, and consecrated by reciting the one, running as *Mânastoka*, *etc.* A *Homa* should be duly performed with seven *Kus'a* blades with uncut tops and of the colour of a parrot. (33)

The compound (*Panchagavyam*) should be lifted with such *Kus'a* blades and the penitent should cast it in the sacrificial fire by reciting the *Mantraḥ Irâvati*, *Idam Vishṇu*, *Manastoka*, *S'amvati*, *etc.* The unoffered remainder of the compound should be taken by the penitent himself. (34)

The compound (*Panchagavyam*) should be stirred by repeating the *Pranava Mantra*, and churned, lifted and taken by the same *Mantram*. (35)

The sin that lies ensconced in the skeletal bones of a sinner is all consumed by this *Brahmakurcham*, as fire consumes its fuel wood. (36)

Impure is the water in a vessel over which drops of water fall dribbling out of the mouth of a drinker. He, who drinks such water, should practise a *Chândrâyaṇa* penance. (37)

A twice-born one drinking the defiled water of a well in which a dog, jackal or monkey has fallen, or in

which bones and hairs have been cast, should practise (the following) penance by way of expiation. (38)

If a skeletal bone or hair of a man, crow, cat, boar, ass, camel, cow (bullock), elephant, peacock, rhinoceros, tiger, bear, or lion, falls into a well, or tank, the water of that well or tank should be considered as defiled. (39—40)

Those, who drink the water of such a tank (or well), should recover their purity by practising the following expiatory penances. (41)

A Bráhmaṇa becomes pure by fasting for three nights (under the circumstance); a Kshatriya, by observing a fast for two days; a Vais'ya, by fasting for an entire day and night, and a S'udra, by fasting for a night only. (42)

A Bráhmaṇa, who eats boiled rice of one who does not cook his own food, or cooks the food of another, or eats boiled rice cooked by another, should practise a *Chándráyaṇa* penance. (43)

What is the merit of making a gift to an *Ápachá* (*lit.*, who does not cook his own food) Bráhmaṇa, in as much as both the giver and recipient of the gift go to hell. (44)

He, who having duly consecrated the sacred fire does not perform therewith the five domestic sacrifices, each day, is called *Parapákanivritta* by the *Munis*. (45)

He, who having quitted his bed at early dawn and performed the five daily domestic sacrifices, lives on another man's boiled rice, is called a *Parapáka*. (46)

He, who, although not a house-holder himself, makes gifts to Bráhmaṇas, is called an *Apacha*. (47)

Bráhmaṇas, true to the duties of each *Yuga* they are

born in, sheuld not be in any way censured, since they are the embodiments of the spirit of a *Yuga*. (48)

Having uttered a menacing sound *(Humkara)* to a Brâhmaṇa, or having bethoued one's superior, one should bathe and propitiate him for the whole day. (49)

Having chastised a Bráhmaṇa with a chord of rush, or dragged him by the neck with a peace of cloth, or defeated him in a quarrel, one should propitiate him by falling down at his feet. (50)

Having threatened a Bráhmaṇa with a stick, one should (expiate one's sin) by fasting for an entire night; having floored, or brought him down on the ground, one should fast for three nights; having drawn blood out of his body, one should practise an *Ati Krichchha* penance, while having assaulted him in a manner so as to cause any bruise on his body, one should practise a *Krichchhà* by way of expiation. (51)

Living on a quantity of boiled rice that can be held in the palm of one's hand constitutes the practice of an *Ati-Krichchha* penance, while a continuous fasting for three days constitutes that of a *Krichchha Vratam*. (52)

A hundred thousand repetition of the *Gáyatri Mantrah* should be regarded as the expiation in a case in which all or multifarious sins have been combinedly committed. (53)

CHAPTER XII.

A MAN should bathe after having dreamt a bad dream, or after having vomitted, or shaved himself, or after having known a woman, or after an exposure to the smoke of a cremation ground. (1)

Members of the three twice-born castes, after having unwillingly taken wine, urine, or any kind of fecal matter, should again get themselves duly consecrated. (2)

The use of an antelope-skin, rush-girdle (Mekhalá), mendicant's rod, as well as the practice of vows and alms-taking are excluded from a rite of re-consecration. (3)

The practice of a *Prájápatyam* penance is the expiation for S'udra, or woman, under the circumstance. He or she should regain his or her personal purity by bathing and taking the compound, *Panchagavyam.* (4)

What should be the form of expiation in the event of any obstruction to one's daily rite of ablution, or on the extinction of the sacred fire in one's house, or on the accidental break of one's vow. (5)

Members of the three social orders (Kshatriya, Vais'ya and S'udra) should regain their purity either by practising two *Prájápatyas,* or by resorting to a place of pilgrimage, or by making a gift of eleven kine. (6)

Now I shall speak about the form of expiation in respect of a Bráhmaṇa (under the circumstance). He should betake himself to a forest, shave his head together with the tuft of hair on its crown, at a crossing of two roads therein, practise three *Prájápatyas,* and make the gift of a cow with a bullock to a Bráhmaṇa, whereby he would recover his purity as narrated by the self-origined (*Sváyambhuva*) *Manu.* (7—8)

The holy ones have described five kinds of bathing such as *A'gneyam, Váruṇam, Bráhmam* and *Divyam.* (9)

An *A'gneyam* bath consists in rubbing one's body with ashes; a bath by plunging in river is called

Vâruṇam; the one by reciting the *Apohishtâ Mantra* is called *Brâhmam*, while the one by getting oneself drenched when the sun shines is called *Divyam*, the one in which the bather rubs his body with dust being called *Vâyavvyam*. (10)

He, who bathes at the occurrence of (such a) phenomenon, acquires the merit of performing an ablution in the Ganges. (11)

The Gods and *Pitṛis* in aerial shapes, thirsty and in need of water, follow a Brâhmaṇa out on bathing, with the hope of obtaining libations of water. (12)

In dispair do they return on having seen him squeezing water out of his cloth, hence, one should not twist one's wet cloth (after a bath) before offering libations of water unto one's departed manes. (13)

The *Pitṛis* abjure the libations of water offered by him, who forcibly brushes the water out of his hair after a bath, or spits out the water on the surface of water in connection with the performance of a rite of *A'chamanam*. (14)

A twice-born one, even after having made an *A'chamanam* (a rite of rinsing one's mouth with water), with a turban on one's head, or without tucking the hem of one's lower garment into the waist band (*Muktakachchha*), or without holding the holy thread on his shoulder, should be regarded as impure. (15)

Sitting on land one should not perform an *A'chamanam* on water, nor on land while standing in water; he, who, by touching both land and water, performs a rite of *A'chamanam* under either circumstance, becomes pure. (16)

A man should again rinse his mouth with water after having sneezed, coughed, eaten, or risen from a sleep

or changed his cloth, or after a walk, although he might have rinsed his mouth before. (17)

A Bráhmaṇa should touch his right ear after having sneezed, spitted, or spoken a lie, or pricked his teeth, or conversed with a degraded person. (18)

(The gods) Brahmá, Vishnuh, Rudrah, the sun, the moon, and the wind-god reside in the right ear of a Bráhmaṇa. (19)

Commendable is a bath, during the day, in waters purified by the rays of the sun. A night bath, other than one made under the auspicies of a lunar eclipse, is always prohibited. (20)

Maruts, Vasus, Rudras, A'dityas and other gods are merged in (reside in) the moon, hence; a bath under the auspicies of a lunar eclipse is enjoined as obligatory in the scriptures. (21)

A gift, other than the one made on the occasion of a wedding ceremony, lunar eclipse, or *Sankránti* passing of the sun over to the next zodical sign), or under the auspicies of a religious sacrifice (celebrated in connection with the harvesting and threshing of new corn), should not be made in the night. (22)

A gift in connection with the birth of one's son or the celebration of a religious sacrifice, or with the performance of a benedictory rite, or made under the auspicies of a lunar eclipse, may be made during the night. (23)

The two middle quarters (*Praharas*) of the night are called *Mahánis'i*. Bathing is not prohibited during the first and last quarter of the night, as in the day. (24)

A Bráhmaṇa having touched a tree growing on a

Chaitya (a tomb stone), a *Chandâla*, or a seller of *Soma* should bathe with all his clothes on. (25)

Weeping before the collection of the bits of skeletal bones of a deceased relation by one after cremation should be expiated by an ablution. A Bráhmana weeping for a dead friend or relation within ten days of his death should perform an *A'chamanam* before bathing. (26)

On the occasion of a solar or lunar eclipse, all streams or reservoirs of water become as sacred as the Ganges in respect of making gifts or ablutions therewith. (27)

By bathing in water consecrated with the blades of holy *Kus'a* grass, or by performing a rite of *A'chamanam* therewith, or by drinking such water, a Bráhmana acpuires the merit of drinking *Soma* juice. (28)

Bráhmanas, devoid of *Sandhyá* and prayer, oustead of the office of keeping the consecrated fire, and unmindful of the study of the *Védas*, are called *Vrishalas*. (29)

A Bráhmana, who is afraid of being thus degraded to the low status of a *Vrishala*, should read at least one chapter of, if incapable of reading, the entire collection (*Védas*). (30)

A Bráhmana, who lives on the boiled rice of a S'udra, although he be a daily reader of the *Védas*, or a daily performer of *Japas* and *Homas*, does not come by a better fate. (31)

The knowledge, that is acquired from a S'udra, partaking of a S'udra's boiled rice, the act of sharing the same bed or seat with a S'udra, as well as his touch or contact, drags down a Bráhmana, even if effulgent

with the light of wisdom, to the degraded level of a S'udra. (32)

Verily, I do not know, my child, in what kind of womb will a Bráhmaṇa be reborn in his next birth, that feeds himself fat on the boiled rice of a S'udra, impure with a birth or death-uncleanness. (33)

He will be born as a vulture in his twelve successive incarnations; as a hog, in his nex ten; and as a dog, in his next seven. This is the opinion of *Manu*. (34)

A Bráhmaṇa, who in consideration of a honorarium casts libations of clarified butter in fire on behalf of a S'udra, is himself degraded to the status of a S'udra, while the latter is elevated to that of a Bráhmaṇa. (35)

Having observed a vow of silence, a Bráhmaṇa should not speak; having spoken during a meal a Bráhmaṇa should discard the remainder of his food. (36)

A Bráhmaṇa, who, at the middle of his meal, drinks water out of the plate in which he has been eating, degrades his own self; abortive are the *S'ráddhas* performed by him in honour of the gods, or of his departed manes. (37)

The *Pitris* return in despair, and the gods, unpropitiated, from the presence of a Bráhmaṇa, who does not offer libations of water unto them, even having got the proper libatory vessels by his side. (38)

If a house-holder, an intelligent and upright Bráhmaṇa, should always think of supporting his family and dependants with means in perfect conformity with the dictates of good conscience. (39)

A Bráhmaṇa should acquire and cultivate knowledge with money earned by honest means. A dishonest or unfair means of livelihood degrades a Bráhmaṇa, and

divests him of the right of performing any religious rite whatsoever. (40)

Holy is the sight of a king, *Kapilá* cow, or ocean, or of a Bráhmaṇa, with the consecrated fire and well-versed in the *Védas*, hence, one should try to see them, every day. (41)

A fire-churner, a black cat, a black goat, and sandal-wood, as well as a good jem, clarified butter, sesame, and a black antelope-skin should be kept in one's house. (42)

A field measuring ten times the area of one in which a hundred kine can roam about unfettered in the company of a youthful bullock is called a *Gocharma*. (43)

One, guilty of a heinous sin, like an act of Bráhmaṇa-killing, either by body, mind, speech or act, should expiate it by making the gift of a *Gocharma*. (44)

A gift made to a poor relation, or specially to a Bráhmaṇa, well-versed in the *Védas*, tends to increase the longevity of its giver. (45)

A woman, menstruating a second time within sixteen days of her last flow, would be pure again by an ablution, that day, while she should remain unclean for three days, if it occurs after the sixteenth day. This is the opinion of Manu and Us'aná. (46)

Having touched a *Chaṇḍála* woman, a Bráhmaṇa remains unclean for two days, having touched a parturent woman he remains unclean for three days, having touched a woman in her menses he remains unclean for six days, and having touched a degraded woman he remains unclean for eight days. (47)

Having approached any of these persons, a Bráhmaṇa should bathe with all his clothes on, and regain

his purity by a look at the sun after having unknowingly touched her. (48)

A foolish Bráhmaṇa, who sucks water with his mouth out of a well or tank, is sure to be reborn as a dog in his next birth. (49)

A Bráhmaṇa wishing to revisit his wife, after having solemnly abjured her company and declared her as an interdicted woman, should announce his intion to Bráhmaṇas. (50)

He, who fails to make gifts, or practise virtues, out of physical exhaustion, anger, ignorance, or nescience should practise the following expiatory penance for three days. (51)

Thrice he should bathe, each day, at the confluence of the *Mahánadi*, and make gifts of ten kiṇe to Bráhmaṇas thereafter. (52)

Having eaten the boiled rice of a Bráhmaṇa addicted to sinful or vicious habits, one should observe a fast for an entire day and night. (53)

Having partaken of the boiled rice of a righteous Bráhmaṇa, well versed in the *Védántas*, even for a single day and night, one is absolved of one's sin. (54)

Three *Krichchha* penances should be practised in connection with the death of him who dies with his face or anus unwashed, or expires suspended in the air with his feet not touching the ground. (55)

The *Gáyatri Mantra* should be repeated ten thousand times, and three hundred times the *Práṇáyáma* should be practised. Twelve times the penitent should bathe, without rubbing his hairs dry, at any sacred pool, and make a pilgrimage, thereafter, to a shrine, not less than twelve *kros'as* distant from his place of residence.

This is what constitutes the practice of *Krichchha Vratam*, under the circumstance. (56)

A house holder, who, mad with lust, ejects his seed on the ground (practises masturbation), should repeat the *Gâyatri*, a thousand times, and thrice practise the *Prâṇâyâma*. (57)

On a Bráhmaṇa-killer having asked a Bráhmaṇa, well versed in the four *Védas*, about the form of expiation (to be gone through in his case), he should advise the miscreant to resort to the shrine at *Sétuvandha*. (58)

Abjuring the use of shoes and umbrella, he should live by begging alms of the four social orders on his way to *Sétuvandha*, not seeking the gifts of the unrighteous. (59)

He shall ask for alms by saying. " I am a miscreant, I have killed a Bráhmaṇa, now do I stand at your door for alms." (60)

He should live either in forests, or by the siae of sacred fountains, or on the banks of holy rivers, or in cowsheds if staying in a town or village, during the time, confessing his sin to them all the while. (61)

Thereafter he should visit the stone bridge, ten thousand *Yojanas* long and a hundred *Yojanas* wide, built by the monkey general Nala across the ocean at the command of Ráma, whereby his sin of Bráhmaṇicide would be extinguished. (62—63)

A king guilty of Bráhmaṇicide should expiate his sin by celebrating a horse-sacrifice The pilgrim in (the preceding case) or the sacrificial horse having returned from *Sétuvandha*, he or the king should treat the Bráhmanas to a sumptuous repast, in the company of his sons and servants, and make gifts of a hundred kine to Bráhmaṇas, well-versed in the four *Védas*. (64—65)

A Bráhmaṇa killer may be exonerated of his sin through the grace of the Bráhmaṇas. A person having killed his wife during the observance of a vow should practise a penance similar to that enjoined in connection with Bráhmaṇicide. (66)

A drunkard Bráhmaṇa should expiate his sin by resorting to the shore of a river that runs into a sea, and by, there, practising a *Chándráyaṇa* penance, after which, he should feed the Bráhmaṇas, and make the gift of a cow and bullock to them. (67—68)

Having stolen gold, belonging to a Bráhmaṇa, the stealer should approach the king of the country with a club in his hand, and ask him to kill him on the spot. (69)

Discharged by the king, the stealer will get rid of his sin; but the king shall capitally punish him who has intentionally stolen (such gold). (70)

As oil drops poured on water soon spread over its surface, so sin is contaminated from one person to another by the use of the same bed, seat, or cusion, or through contact and conversation. (71)

All sins are extinguished through the practice of *Chándráyaṇa* or *Tulapurusha* penance, as well as by living on barley diet, or by following the cows to pasturage. (72)

Thus is compiled the *Dharma S'ástra* by the holy Parás'ara, composed of five hundred and ninty-nine verses. (73)

A perusal of this *Dharma S'ástra*, like a study of the *Védas*, is equally obligatory on those, who aspire to a residence in heaven (after death). (74)

THE END

SANKHA SAMHITA

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S'ankha Samhitá.

S'ANKHA SAMHITA'.

CHAPTER I.

HAVING made obeisance to the Self-begotten one, the cause of creation and dissolution of the Universe, S'ankha, for the good of the four-fold social order, has framed this Code of Laws. (1)

Celebration of religious sacrifices, officiating as priests at the celebration of religious sacrifices, gift-making, teaching, acceptance of gifts, and study are (the acts), which should be done by a Bráhmaṇa. (2)

Gift-making, study, and due celebration of religious sacrifices are (acts), which should be done by a Kshatriya or Vais'ya. (3)

Protection of his subjects should be the specific duty of a Kshatriya; trade, agriculture, and rearing of cattle are the specific duties of a Vais'ya. (4)

Serving the Bráhmaṇas, and performance of different handicrafts should be the specific duties of a S'udra. Practice of forbearance, truthfulness, and self-control, and cleanliness of body and spirit are equally obligatory on all, without any distinction of caste. (5)

Bráhmaṇas, Kshatriyas, and Vais'yas are the three twice-born castes; their second birth takes place on the occasion of putting on the girdle of sacred rush. (6)

In his second birth symbolised by the wearing of the sacred girdle, the preceptor of a Bráhmaṇa, Kshatriya, or Vais'ya, who imparts the *Gâyatri Mantra*, should be regarded as his father, while the *Mantra* itself should be looked upon as fulfilling the office of his mother. (7)

Until the commencement of his study of the *Védas*, a Bráhmaṇa continues in the status of a S'udra; he becomes twice-born after that. (8)

CHAPTER II.

On the full manifestation of the signs of pregnancy, the rite of *Nishéka* should be performed (unto an *enciente*); the wise should perform the rite of *Pumsavanam* (rite for the causation of the birth of a male child unto her, as soon as she would be quick with the child. (1)

On the expiry of the period of birth-uncleanness (of its parents), the rite of nomenclature should be performed unto a babe, and its name should be made to consist of an even number of letters. (2)

The name of a Bráhmaṇa child should be (a term) of blissful signification; that of a Kshatriya child should be a (term) denoting strength and vigour; that of a Vais'ya child should be a term denoting wealth and prosperity, while that of a S'udra child should be of a lowly import. (3)

The name of a Bráhmaṇa should be appended with the term *S'armâ* (of divine felicity); that of a Kshatriya should end with the term *Varmâ* (protector); that of a Vais'ya should be appended with the term *Dhana* (wealth), while that of a S'udra should terminate with term *Dâsa* (servant). (4)

The rite of exposing the child to the sun, (as well as that of taking it out in the open) should be done in the fourth month of its life; while the rite of *Annaprâs'anam* should be done in the sixth month;

and the rite of tonsure, according to the custom prevailing in its father' family. (5)

A Bráhmaṇa boy should be invested with the holy thread at the eighth year of his age, inclusive of the period of his inter-uterine life; a Kshatriya boy should be invested with the holy thread at the eleventh, and a Vaishya boy, at the twelfth year of his age, reckoned as above described. (6)

The time for the rite of delayed investure with the holy thread (*Gauna Kâla*) in respect of Brâhmaṇa, Kshatriya, and Vais'ya boys respectively extends upto the sixteenth, twenty second, and twenty fourth year of their life. (7)

Bráhmaṇas, Kshatriyas, and Vais'yas, not invested with the holy thread at the proper time, become degraded and divested of the right of performing any religious rite. These unconsecrated ones, shorn of the prerogative of reciting the *Gâyatri mantra*, are dragged down to the level of breakers of vows. (8)

Members of the three twice-born orders should wear the sacred girdle at the time of being invested with the holy thread. A Bráhmaṇa Bramhachárin should wear a deer-skin; a Kshatriya, a tiger-skin; and a Vais'ya, a goat's skin; under the circumstance, in the shape of his upper garment. (9)

The sacred rods of these three orders should be respectively made of *Parṇa*, *Pippala*, and *Vilva* wood, respectively reaching their hair, ears, and forehead in height. (10)

The wood should be whole-skinned, unbent, and unburnt. The holy threads of the three (twice-born orders) should be respectively made of cotton, silk, and woolen threads. (11)

Brahmachárins of the three twice-born orders should respectively pronounce the term "*Bhavan*" at the beginning, middle, and end of their (solicitations) for alms, as "*Bhavan* (you), be pleased to give me alms." "Be pleased, *Bhavan* (you), to give me alms;" and "Be pleased to give me alms, *Bhavan* (you). (12)

CHAPTER III.

A PRECEPTOR, having invested a pupil with the holy thread, should teach him the *Vedas*; a preceptor, who gives lessons in the *Vedas* for money, is called an *Upâdhyâya*. (1)

A *Brahmachârin* having quitted his bed early in the morning, and having bathed and performed the *Homa*, should accost, self-controlled, his preceptor. (2)

Then having been commanded by the preceptor, and having cast a look at his face, he should commence the study of the Vedas, with the palms of his hands blended in the manner of a Brahmánjali. (3)

Both at the commencement and close of his Vedic studies, he should pronounce the *Pranava Mantra*; the study of the *Védas* should be carefully omitted on days of non-study marked by interdicted lunar phases and astral combinations. (4)

The eighth and fourteenth days of a fortnight, the day of the new or full moon, a solar or lunar eclipse, earth-quakes, meteor-falls, personal uncleanness incidental to the death of a *Sapinda* or cognate relation, peals of thunder, roarings of rain-clouds, feeling of any amative propensities, conflagrations, village-disturbances,

hearing of the sounds of music are the occasions on which the study of the *Védas* is interdicted. (5—6)

Even having been reprimanded, he should not study the *Védas* in a very loud voice, nor near the side of an ant-hill, cremation ground, divine temple, or phallic emblem. (7)

A *Brahmachárin* should beg alms of the Bráhmaṇas alone; having been commanded by his preceptor, he, pure in body and mind, should take his meal with his face turned towards the east, on return (from his alms-taking rambles). (8)

Humble in spirit, and without arrogance, he should do only what is good and beneficial to his preceptor; having performed the evening *Sandhyá* and worshipped the sacred fire, he should make obeisance to his preceptor, and carry out his behests. (9—10)

He should quit his bed before his preceptor rises from his sleep, and lie down after he has slept in the night. He should forego the use of honey, meat-diet, and collyrrium, and foreswear all music, dancing, *S'ráddhas*, calumny, envy, and female company. (11—12)

Observing perfect continence, he should wear his girdle and carry his sacred rod, and lie down, self-controlled, on the bare ground. (13)

The wise should follow these rules while studying the *Védas*; having paid honorarium to his preceptor, he should bathe, and finish his studies. (14)

CHAPTER IV.

(After finishing the study of the *Védas*), a twice-born one should marry a wife, not of the same *Pravara*

(spiritual clanship) or *Gotra* (family) with him, and not in any way related to him within five degrees, on his mother's, or seven degrees, on his father's, side. (1)

The eight forms of marriage, (recognized by our *Dharma S'âstras,*) are the Bráhma, Daiva, A'rsha, *Prájâpatya*, A'sura, Gandharva, Râkshasa, and Pais'âcha. (2)

Of these, the first four forms of marriage are commendible in respect of Brâhmaṇas; the Gandharva, and Râkshasa forms are commendible in respect of Kshatriyas. (3)

The form of marriage in which the bride is courtingly given away to the bridegroom, without any solicitation on his part, is called the *râhma*; that, in which a girl is given in marriage to a priest officiating at a religious sacrifice in the shape of a honorarium), is called *Daivam*; while that, in which the bride is given away with the present of a pair of cows, is called *A'rsham*. (4)

The form of marriage in which the bride is given to one who solicits her hands is called the *Prâjâpatyam*; that, in which the bride is purchased or given away for money, is called the *A'suram*; while that, in which the bride and the bride-groom unite, out of love, is called *Gândharvam*. (5)

A marriage by capture is called *A'suram*; while the one effected through stratagem is called *Pais'âcham*. (6)

A Bráhmaṇa can marry three wives, a Kshatriya can take a couple of wives, while a Vais'ya or S'udra can marry a single wife. A Bráhmaṇa can marry a Bráhmaṇa, Kshatriya, or a Vais'ya girl. (7)

A Kshatriya should marry a Kshatriya, or Vais'ya girl; whereas a Vaisya or Sudra should not take a wife other than one of his own caste. (8)

Even in distress, a twice born one should not wed a S'udra girl, inasmuch as a son begotten by him on her person will never find his salvation. (9)

Even, he, who is foremost of all virtuous men, and duly celebrates the religious sacrifices and practises penitential austerities, is degraded to the status of a S'udra by having the theirteen *S'râddhas* done unto him by (such) a S'udra son. (10)

The *Sapiṇda* relations whose *S'raddhas* are performed (by such a S'udra son) according to the usage of the family, even if they all have conquered (attained to) the region of heaven, are degraded to the status of a S'udra. (11)

The *Sapiṇdakaraṇam S'râddha* ceremony should be celebrated (by one), after having performed the twelve monthly *S'râddhas* (of one's deceased relation) in accordance with the usage of one's family; it should not be celebrated on the advent of the thirteenth (unperformed) *Srâddha*, and a S'udra is not privileged to do the same. Hence, a twice born one should carefully avoid wedding a S'udra wife. (12—13)

A Bráhmaṇa girl shall hold mendicant's cups (*Vaidalé*) in her hands, a Kshaṭriya girl shall catch hold of an arrow, and a Vais'ya girl shall handle a stick for goading cattle, at the time of wedding. (14)

She, who bears the sacred fire, is a true wife; she, who is faithful to her lord, is a true wife; she, who is one in spirit with her husband, is a true wife; she, who has borne children, is a true wife. (15)

A wife should be both carressed and admonished; both fondled and checked, a wife becomes the source of beauty and prosperity of the household, and not otherwise. (16)

CHAPTER V.

There are five places (in the house of a) householder where animal lives are daily destroyed; they are the oven, the broomstick, the grinding stone, the pestle and mortar, and the water pitcher. (1)

For the expiation of the sin (of this destruction of lives), a householder should daily celebrate the five domestic sacrifices (known as *Pañcha-yajña*), whereby all his sin would be extinguished. (2)

These five religious sacrifices are called *Deva-yajña*, *Bhuta-yajña*, *Pitri-yajña*, and *Nri-yajña*. (3)

A daily performance of *Homa* is called *Deva-Yajña*; a daily offering of oblations is called *Bhuta-yajña*, a daily performance of *S'râddhas* in honour of one's departed manes, as well as offering of libations to them, is called *Pitri-yajña*, and practice of hospitality to chance-comers *(Atithis)* at one's house is called *Nri-Yajña*. (4)

Forest-dwelling hermits *(Vânaprasthas)*, *Brahmachârins*, *Yatis*, and Bráhmaṇas, all live on the bounties of house-holders. (5)

It is a householder that celebrates a religious sacrifice, it is he who practises penitential austerities, it is he who makes charities and practises hospitality, hence, foremost is a house-holder of all other religious orders.

As a husband is the master of his wife, as Bráhmaṇas are the lords of the social orders, so a chance-comer *(Atithi)* is the lord of the house-holder at whose house he arrives. (7)

By worshipping her husband alone, and not so much by dint of fasts, vigils, vows, and penances, etc., a woman can ascend to heaven. (8)

By worshipping his preceptor alone, and not so much through the merit of oblations, *Homas*, or fire-worship, that a *Brahmachârin* can attain to heaven. (9)

It is by alone abjuring his food, and not so much by dint of forbearance, resignation, and fire-worship, etc. that a *Vânaprastha* (forest-dwelling hermit) can attain to heaven. (10)

It is not so much by observing a vow of silence, indigence, or secluded life, as by foreswearing sexual intercourse, that a *yogin* can achieve success (work out his own salvation.) (11)

It is not so much by celebrating religious sacrifices, or by worshipping the sacred fire, or by paying honorariums to Bráhmaṇas, as by propitiating *Atithis*, that a house-holder can ascend to heaven. (12)

Hence, a house-holder should duly propitiate an *Atithi*, arrived at his house, by offerring him food and a bed. (13)

Morning and evening, libations of clarified butte should be cast in the sacred fire; and *Homas* should be duly performed on the day of the new or full moon, as well. (14)

In the event of three years' or a year's provision being stored up in his granary, a house-holder should drink lively of the effused juice of *Soma*, either on the occasion of a *Pas'ubandha*, *Châturmâsyam*, or any other religious sacrifice. (15)

A Bráhmaṇa of limited means should celebrate the *Vais'vanari* sacrifices; but under no circumstance should he ask anything of a S'udra, but give away whatever he wishes to give away. (16)

An intelligent man should not renounce the means of his livelihood, nor discharge his ancestral priest.

An old Bráhmaṇa, pure in birth and consecrated with religious rites, with the skin of his body shrivelled and muscles of his limbs loose and flabby, should be regarded as the proper person for the office of a priest. (17)

A Brâhmaṇa should constantly cause him to celebrate religious sacrifices who is possessed of the aforesaid qualifications, and earns an honest living; a Bráhmaṇa is authorized only to receive gifts of such a person. (18)

CHAPTER VI.

A HOUSEHOLDER, when he finds that his hairs have turned grey and the skin of his body has become loose and wrinkled, and that a son has been born unto his own son, should betake himself to forest. (1)

Either having placed his wife in the custody of his sons, or having been accompanied by her to the forest, he (house-holder) should daily propitiate the fire-god and live on produce of the forest. (2)

Those articles of fare, which he would take (during his forest life), he should offer unto his departed manes, and propitiate therewith any chance-comer who may arrive at his hermitage. (3)

From a village he should procure, self-controlled, eight morsels of food, wear clotted hairs on his head, and daily study the *Vedas*. (4)

By the practice of *Tapas*, he should cause his body to be more and more lean, every day, stay in wet clothes during the winter, and pass the summer in the practice of the *Panchatapas* penance (which consists in sitting amidst fires on four sides and with the summer sun burning over the head). (5)

During the rainy season, he should live unsheltered under the bare expanse of heaven, and take his meals at night, or at the fourth or sixth part of the day. (6)

A self-controlled *Brahmachârin*, he should live a life of penance and privation in the forest, whereby a twice-born one should become a member of the *Brahmâs'rama*. (7)

CHAPTER VII.

HAVING duly performed a religious sacrifice, and made a honorarium of all his belongings (in the forest), and having installed the sacred fire on his own self (by eating the burnt ashes of the *Homa* fuels,) a twice-born one should enter the order of *Brahmâs'ramin*. (1)

After the fires had been put on in the ovens (in a village), after the pestles and mortars had been duly laid aside, after the live charcoals had been extinguished in (the houses of villages), and after the villagers had all taken their midday meal, and the village-roads become entirely unfrequented by passers, a *Yati* should stroll out for alms in a village. (2)

Even having returned in empty hands, he should neither be grieved nor dejected; he should live contended on what he can obtain by begging; he should never allow his rice to be cooked by another, nor take his meal in another man's house. (3)

Yatis are enjoined to use earthen vessels, or those made of gourd-skin; and it is laid down that their purification consists in simply washing them with water. (4)

Companionless, he should trudge on his journey, wearing only a girdle-cloth to cover his nudity; he should stay (for the night) wherever he may chance to arrive at the evening, and live in a solitary apartment. (5)

He should let fall his foot-steps, purified by sight (*i.e.*, carefully observing that he does not tread on any animate being); drink water purified (filtered) through a piece of cloth, speak words purified with truth, and act what the mind approves of as good (6)

Good or bad, whatever may happen in this life, he should be equally indifferent to them all; equally unconcerned if his body is besmeared with sandal paste, or bespattered with clay and ashes. (7)

Kind to, and seeking the good of, all creatures, judging gold, stone and brick-bat as of equal value, a *Yati*, absorbed in the contemplation of the Infinite, acquires the highest bliss. (8)

Him, who is apathetic, from his birth, to the concerns of life and looks upon this life as a series of mental and physical pain to be borne with the greatest unconcern, the gods know as a Brhâmaṇa. (9)

He, who views this body as a reservoir of excrements, and this life, which is started with a residence in the womb, as a crowning disappointment of all cherished hopes and desires, is alone fit to be liberated. (10)

The apathetic one, who considers as purposeless and unsubstantial the incidents of this world which are to be some how borne at the best, is undoubtedly liberated from the (chain of necessary existence.) (11)

The disease germs (*Doshas*) in the body should be consumed with the help of *Prâṇâyâma*, sins with the help of the concentration of mind, delusions of the

world by witholding the senses from their objects, and the ungodly qualities by dint of meditation. (12)

The practice of *Prâṇâyâma* consists in reciting the *Gâyatri Shiras mantra* with the mystic Om with inflated lungs (suppressed breath.) (13)

The controlling (concentration) of the mind is called *Dhâranâ* by the knowers of reality, whereas *Pratyâhara* consists in withdrawing the senses from their objects. (14)

The act of witnessing the god of gods, ensconsed in one's heart, by means of *Yoga*, is called *Dhyânam* (meditation); all good comes out of this *Yoga*. (15)

In the heart reside all the gods; all the *Prâṇas* are ensconsed in the heart; all the luminaries (such as the sun, the moon etc.,) reside in the heart; in short every thing has its seat in the heart. (16)

Having made of the body and the *Praṇava*, the two fire churners, and contemplation, the churning, see the all-pervading god situate in the heart. (17)

The sun, the moon, and the fire are ensconsed in the heart. The sun and the moon are on the two sides of the heart, the fire is in their middle. The fundamental principle (*Tattvam*) lies in the fire, and in that principle lies ensconced the deity that suffers no decay. (18)

The griefless one, through the purification of his own soul, beholds the glory of the supreme soul, subtler than the subtlest, and larger than the largest things of the world, burning effulgent in the hearts of all. (19)

The god Vâsudéva (the all pervading deity) never becomes manifest to those, blind with the delusion of life, since it is the screen of ignorance that veils the senses of those persons. (20)

This is the eternal, original, god, both manifest and unmanifest; this is Vishṇu, the sinless, blissful, ordainer of the universe. (21)

He dreads not death who knows, with the help of *Mantras*, this eternal subjectivity situate beyond the confines of *Tamas* (ignorance) and effulgent as the burning sun. There is no other means of salvation. (22)

The principles of earth, water, fire and ether are called the five *Mahâbhutas* (elementals). (23)

The eyes, the ears, the skin, the tongue and the nose, these five are called the intellectual (sense) organs of the body. (24)

The wise should know sound, colour, touch, flavour, and smell, as the objects of the five above-said sense-organs. (25)

The hands, the legs, the genitals, the tongue, and the anus are the five operative organs of the body. (26)

The mind, the intellect, the Ego, and the unmanifest Prakriti, these four, should be regarded as superior and prior (in respect of time) to the above-said organs. (27)

The *Purusha* or the soul is the twenty-fifth category, and he is beyond all these organs, and *Mahâbhutas*, etc., The virtuous, who know him thus, obtain salvation. (28)

This supreme self of Vishnu is holy, eternal, changeless, and beyond the principles of sound, touch, taste, or smell; it knoweth no pain or pleasure. (29)

He whose charioteer is true knowledge, and who drives this chariot of the body by taking hold of the reins of mind, alone reaches the goal of his journey, and attains that supreme self of Vishnu. (30)

If the hundredth part of a point of hair, divided into a hundred parts, is again divided into a thousand parts,

the A'tmá is subtler than a hundred the part of such a thousandth part. (31)

The unmanifest *Prakriti* is anticedent to *Mahat* (the principle of intellection), the *Purusha* is prior to this unmanifest *Prakriti.* Beyond *Purusha* there is none; he is the last resource, the last category. (32)

CHAPTER VIII.

NOW I shall duly describe the mode of ceremonial ablution *(Kriyá Snánam).* First the cleansing of the body should be effected with earth and water. (1)

Then having dived in and out of the water, and duly performed the rite of *A'chamanam*, he (the bather) should invoke the sacred pools therein, of which I shall presently speak in detail. (2)

Having invoked the god Varuṇa, the worshipful lord of the oceans, he should address him as follows—"Give me the sacred pool *(Tirtham)*, O god, for the expiation of all sin. (3)

I invoke all the sin-absolving *Tirthás* in this water, dost thou, out of thy graceful compassion towards me, be pleased to locate them herein. (4)

Then having made obeisance to the god Rudra and all other water-dwelling divinities who grant boons (to their suppliants), he should respectfully say, "I place myself under the protection of the deities of the water. (5)

Then having supplicated the sin-absolving, effulgent, fire-god, he should say, 'sacred and holy are the waters.' I place myself under their protection." (6)

May Rudra, Agni, Varuṇa, and the serpent destroy my sin and protect me in every way. (7)

Thereafter, the three *Mantras*, running as *Hiraṇya Varṇa*, etc., the four *Mantras* running as *Jagati*, etc., and those respectively beginning with *S'anno Devi*, *S'ama A'pas*, and *Idamâpas Prabahatê* etc., should be duly recited. (8)

The *Rishis*, metres, and the deities of these *Mantras* should be mentioned by name, and thereafter, having performed the *Sanmârjana* rite (ceremonial rubbing), he should recite, in a devout spirit, the *Aghmarshana* (sin-absolving) *Suktas*, (9—10)

The metre of the *Aghamarshana Suktam* is *Anustubh*, its deity is *Bhâva Vritta*, and its R*ishi* is *Aghamarshana*; expiation of one's sin is the purpose for which it should be recited. (11)

Then having plunged into the water, he (bather) should thrice recite the *Aghamarshana Suktam*,, and pour water over his head by reciting the *Mahâ Vyâhriti Mantras*. (12)

As the horse-sacrific, the king of all religious sacrifices, tends to extinguish all sin, so the *Aghamarshaṇa Suktam* is sin-absolving in its effect. (13)

Having bathed in this manner, a bather should put off wet clothes and put on clean and dry ones, and mentally recite the names of sacred pools and places. (14)

One should not squeeze one's wet clothes after a bath without first offering the dripplings to one's departed manes. He, who bathes in the manner above described, acquires the merit of bathing in a sacred pool. (15)

CHAPTER IX.

Now I shall describe the mode of performing the auspicious rite of *A'chamanam*. The region about the root of the small finger of the hand is called *Kâya Tirtham*. (1)

The region situate about the root (ball) of the thumb is called the *Prâjâpatyam Tirtham*; the tips of fingers are sacred to the gods, and are, hence, called the *Daiva Tirthas*, while the region about the root of the index finger is called the *Pitri Tirtham*. (2)

A twice-born one should thrice drink water with the region of his hand, known as the *Prâjâpatya Tirtham*, then having twice rinsed his mouth with water he should touch the apertures of his nostrils, ears, etc., (*lit.* the ether of these orfices) with the fingers respectively enioined to be made use of in these cases. (3)

A Bráhmaṇa is purified by drinking as much water as is enough to moisten the region of his heart; a Kshatriya, under the circumstance, should drink a quantity of water, enough to trickle down his throat; a Vais'ya, in these cases, should drink enough (water) to moisten his palate; while a S'udra or a woman should touch his or her teeth and lips with water, while engaged in performing an *A'chamanam*. (4)

In a sacred place, self-controlled and with his face turned towards the north, or with his hand placed between his thighs and his face looking towards the east, or without looking at any quarter of the skies, he (the performer) should perform the rite of *A'chamanam* by drinking with the proper fingers, the water which is unboiled and free from froths and bubbles. (5—6)

The two eyes should be touched with the thumb and index finger united together; the ears should be

touched with the thumb and the ring-finger similarly combined. (7)

Then the two shoulders should be successively touched with the thumb and the little finger combined, while the nose and the navel should be touched with all the fingers held together. (8)

Then the head should be touched with the fingers enjoined to be used (in touching the head) in connection with a rite of *A'chamanam*. We have heard it said that, the three draughts of water drunk by a person (in connection with *A'chamanam*) tend to propitiate the divine trinity of Brahmá, Vishnu, and Rudra. (9—10)

The river-goddesses, Gangá and Yamuná are pleased by one's rinsing the mouth with water, while the As'vins are pleased by one's touching the nostrils, under the circumstance. (11)

The sun and the moon are pleased by one's touching the eyes; and the firegod and the windgod, by touching the ears, in the course of an *A'chamanam*. (12)

All the gods are pleased by one's touching the shoulders, while the *Purusha* (self) is pleased by touching the head. (13)

Without the holy thread lying on his shoulder, without the tuft of hair on his crown being duly tied up in a knot, without having washed his feet before, a person, even if he has performed an *A'chamanam*, should be regarded as impure. (14)

Having placed the hands out-side the thighs, or having performed the *A'chamanam* with turbid water, one should not be deemed as pure. (15)

Having performed the rites of *A'chamanam*, and *Tirtha-Sanmárjanam* as above laid down, one should touch the water by reciting the *Mantra* running as,

"thou pervadest the hearts of creatures, thou runnest all through the universe, thou art the sacrifice, thou art the *Vashat,* thou art the light, water, nutritious sap, and nectar." (16—17)

Then having performed another *A'chamanam* with his face towards the sun, he should recite the *Udyutam Jâtavedasam, etc., Mantra,* and offer a libation of water. (18)

This is the rule to be observed by twice-born ones in respect of the performance of the *Sandhyá* rite. The *Gáyatri Mantra* should be recited standing during the morning *Sandhyá,* while it should be repeated in a sitting posture during the evening *Sandhyá.* (19)

Then the sacred *Mantras* should be recited according to one's might; the *Rishis* used to long perform the *Sandhyâs,* hence, they attained longevity. (20)

CHAPTER X.

NOW I shall enumerate the most sacred *Mantras,* culled from all the four *Védas*; men are purified by reciting these sacred *Mantras,* or by performing *Homa* and worship therewith. (1)

Sin-absolving are the *Aghamarshanam Suktam,* the *Deva Vratam Suktam,* the *Suddhavati Suktam,* the *Kushmándi Suktam,* and the *Pávamâni Suktam.* (2)

(Similarly,) the *Abhishtarupadá,* the *Gáyatri Sirás* with the *Pranava Mantra,* the *Stoma Suktas,* the seven *Vyáhritis,* the *Bharunda Samans,* the *Mantras,* composed in the *Gáyatri* metre, the *Purusha Vratam,* the *Bhása Mantrah,* the *Soma Vratam,* the *Avigneyam,* the *Vârhaspatyam,* the *Vák Suktam,* the *Anrita*

Mantrah, the *S'atarudri Mantrah*, the *Atharva S'iras Mantrah*, the *Tri Suparna*, the *Mahávratam*, the *Go-suktam*, the *As'va Suktam*, the *Indra Suktam*, the two *Sámans*, the three *Pushpángadikas*, the *Rathantaram*, the *Agni Vrata*, and the *Vámadevya Mantras* are purifying. By chanting these Vedic *Mantras*, men are absolved of their sins, and are enabled to recollect the incidents of their former births. (3—10)

CHAPTER XI.

THUS the sacred *Mantras* from the *Védas* have been enumerated; the *S'avitri Mantrah* is the holiest of them all; nothing can excel the *Aghamarshanam* in respect of sanctity; the (principal) *Homa* should be performed with water consecrated by reciting the *Aghamarshanam* and the *Vyáhritis*. (1)

The *Sávitri Mantrah* is the most sacred of all the *Mantras* which are used for the purposes of *Japam* (mental repetition). Seated on a cushion of *Kus'a* blades, and bearing a girdle of *Kus'a* (on his left shoulder) flung in the manner of an *Uttariyam* (upper sheet or garment,) and holding blades of *Kus'a* grass in his hand, with his face turned towards the east or to the sun, a votary, meditating upon the self of the deity, should tell his beads by repeating the *Sávitri Mantrah*. The rosary should be strung with beads of gold, gem, or crystal, or with pearls, or with the seeds of lotus or Aksha, or with lotus petals. Meditating upon the deity, the rosary should be counted with the left-hand. The *Rishi* and .the metre of the *Mantrah* should be contemplated at the out-set (before

commencing the *Japah*). Then the *Gâyatri* should be recited by prefixing the *Vyâhritis* and suffixing the *S'iras Mantra* to it. The seven *Mantras*, such as *Bhuh*, *Bhubah*, *Svah*, *Mahah*, *Janah*, *Tapas*, and *Satyam*, with the *Pranava Mantra* prefixed to each of them are called the *Vyahritis*. The *Mantra* running as *Apojyotih rasomritam Brahma Bhurbhubah Svaram* is called the *Siro Mantrah*. (2)

With the *Vyâhritis* and *Pranava* prefixed, and the *S'iro Mantra* affixed, to the *Gâyatri*, those who recite it, do not stand in dread of any thing. (3)

That goddess (*Mantrah*) ten times repeated destroys the sin committed during the day; a hundred times told, she (it) extinguishes all sin, while a thousand times repeated she (it) exonerates one from the effects of sin (*Pâtakas*) unknowingly committed. (4)

A gold-stealer, an ungrateful person, a Brâhmanicide, a defiler of his superior's bed (*Gurutalpaga*), or a drunkard is purified by a hundred thousand times repeating the *Gâyatri*. (5)

Having done three *Prânâyâmas*, self controlled, while bathing, one is exonerated from the sin committed during that day and night. (6)

Having done sixteen *Prânâyâmas*, with the *Vyâhriti Pranava Mantras*, one gets rid of the sin of destroying the life of a fætus, or of that committed, each day and night, in the course of a month. (7)

The (presiding) goddess of the *Gâyatri*, propitiated with *Homa* oblations offered unto her by repeating the *Gâyatri Mantrah*, grants all boons to the offerer; she, kind to her forest-dwelling votaries, causes the expiation of all sin. (8)

Desiring worldly peace and tranquility, one should cast, clean in body and spirit, ten thousand libations of clarified butter in the sacred fire by each time reciting the *Gáyatri*; intending to ward off a premature death, one should offer similar libations of clarified butter unto the fire by repeating the same *Mantrah*. (9)

A seeker of personal beauty should perform the *Homa* with lotus flowers, and a seeker of gold with *Vilva* fruits (by repeating) the *Gâyatri Mantrah*. (10)

One, seeking the beatitude of *Brahma*, should cast self controlled, as before, libations of clarified butter containing sesame seeds, in the fire; by offering ten thousand libations with the repetition of the sacred *Gâyatri*, one is exonerated from all sin. (11)

A sinful soul (Self) acquires its purity by performing such a hundred thousand *Homas*, and attains to the region of *Brahma*, in the full enjoyment of all its wished for objects. (12)

Gâyatri is the progenitrix of (the universe); *Gâyatri* is sin-absolving; nothing more purifying exists than *Gâyatri* either in heaven or earth. (13)

Gâyatri succours the fallen by their hands from the sea of hell; hence, clean in spirit and body, a Bráhmaṇa should constantly practise (the recitation of the sacred) *Gâyatri*. (14)

A constant practiser of *Gáyatri* (Bráhmaṇa reciter) should be feasted on the occasion of a *Daiva* or *Pitri S'ráddha*; sin standeth not in the self of such a Bráhmaṇa, as a water-drop cannot abide in the solar globe. (15)

Undoubtedly, a Bráhmaṇa can attain his end (work out his salvation) by simply reciting the *Gáyatri*; a

Gâyatri-reciter, whether he does any other (*Brâhmanic*) rite or not, should be regarded as a true Brâhmana. (16)

A slightly audible repetition of the *Gâyatri Mantrah* is a hundred times, and a silent mental repetition of the same is a thousand times, more meritorious (than the one commonly made.) The *Gâyatri* should never be loudly recited. (17)

A man, who constantly recites the *Gâyatri*, goes to heaven; the repetition of the *Gâyatri* should be known as the door to the liberation of Self. (18)

Hence, having bathed, (a ceremonial bather), self-controlled, should mentally recite the *Gâyatri Mantrah*, the purifier of all sin, in a devout spirit. (19)

CHAPTER XII.

HAVING bathed, and recited the *Gâyatri*, a twice-born one, looking towards the east, should propitiate the gods by offering libations of water with (fingers united in the posture known as the) *Daiva Tirtham*, every day; offerings of flower and water should be made (unto them) by reciting the *Purusha Suktam*. Then, with his face turned towards the south and his hand placed between his thighs, and his holy thread placed on his right shoulder, he should offer libations of water to his departed manes with the *Pitri Tirtham*, and in accordance with the rules of a *Pitri S'râddha*. He should offer three libations of water to each of his father, grand-father, great-grand father, maternal grand-father, maternal great-grand father, mother, etc. Similarly, libations of water should be offered to each of his maternal grand-mothers, etc. After that, all the dead relations on his

father's or mother's side, whose names he might remember, as well as the souls of his preceptors, brothers-in-law, friends, etc., he should propitiate by offering similar libations of water unto them; the authoritative verses on the subject run as follow:—

Tarpaṇas done without sesame, *Kus'a* grass, *Mantras* and copper, silver, or golden libatory vessels, do not become agreeable to the *Pitris.* (1)

Libations of water, containing sesame seeds and offered unto one's *Pitris* with a vessel made of gold copper, or Audumvara wood, or of the horn of a rhinoceros, last them for all eternity, and bear infinite fruit. (2)

Every day, *S'râddhas* should be performed in honour of one's departed manes with fruits, cooked rice, water and milk, whereby they would be pleased. (3)

He, who, after bathing, offers libations of water containing sesame seeds to his *Pitris*, acquires the merit of *Pitri-yajna*; and they become pleased with him. (4)

CHAPTER XIII.

BRA'HMANAS should not be tested in connection with the performance of a *Daiva S'râddha*; they may be examined in respect of their knowledge in Vedic *Suktas* on the occasion of celebrating a *Pitri S'râddha.* (1)

Bráhmaṇas of impious conduct, as well as those who are hypocrites, cherish cruel or killing propensities, cat-fashion, under a calm and benign exterior, or are possessed of a less or excess number of bodily appendages, should be regarded as defilers of the row of Bráhmaṇas (sitting down to a dinner on the occasion of a *S'ráddha* ceremony—*Panktiduskaka's.*) (2)

Bráhmaṇas, who are hostile to their elders and preceptors, or disturb their sacred fire, or desert their parents and preceptors, should be regarded as the defilers of a row of Bráhmaṇas (*Panktidushakâs*). (3)

Bráhmaṇas, who read the *Vêdas* on the interdicted days of study, or are devoid of piety and cleanness, as well as those who fatten upon sustenance supplied by S'udras, should be regarded as defilers of a row of Bráhmaṇas (*Panktidushakâs*). (4)

Bráhmaṇas, who have studied the *Vêdas* with six subdivisions, or know a large number of Riks or Sâmans (verses), as well as those who worship the five sacred fires, and thrice cast oblations, each day, in the consecrated fire, should be regarded as the sanctifiers of a row of Bráhmaṇas (*Panktipâvanâs*). (5)

Bráhmaṇas, issues of Brâhma form of marriage, as well as those who give away or marry such girls in that form of marriage, should be regarded as the sanctifiers of a row of Bráhmaṇas (*Panktipávanás*). (6)

Bráhmaṇas, who are well-versed in the *Rik, Yajus*, and *Sáma Vêdas*, as well as those who have studied the *Atharvan*, should be regarded as the sanctifiers of a row of Bráhmaṇas (*Panktipávanás*). (7)

Bráhmaṇas, who constantly practise the *Yoga*, are erudite, and given to the contemplation of the God, and regard gold and brick-bats as of equal value, should be regarded as (*Panktipávanás*). (8)

Two Bráhmaṇas should be sumptuously fed, with their faces towards the east, on the occasion of the celebration of a *Daiva S'râddha*; two Bráhmaṇas, with their faces turned towards the north, should be similarly feasted on the occasion of a *Pitri S'râddha* ceremony.

A single Bráhmaṇa may be fed on either of these occasions when the means of the celebrator is limited. (9)

A celebrator of extremely limited means would be purified by feeding a single *Panktipâvana* Bráhmaṇa. The boiled rice, etc., should be offered in places duly enjoined for the purpose, and their residue should be cast in the fire. (10)

Oblations should be offered (to the *Pitris*) beside the vessel of the unused residue of cooked rice (*Pâtrânnam*), in failure whereof they should be duly cast in the fire. (11)

Devoid of hurry or anger, (one) should carefully celebrate the *S'ráddha* ceremony (of one's ancestors), and devoutly offer cooked food to the Bráhmaṇas on the occasion. (12)

Bráhmaṇas of all orders should be variously feasted and propitiated with presents of perfumes and unguents. A host, on the occasion, should not use any article of fare or luxury, at his house, without first offering it to a Bráhmaṇa. (13)

Strong-scented or odourless flowers, as well as those which are culled from trees or plants, growing on hills or tomb stones, should not be given. (14)

Flowers of aquatic plants and of red colour, in special, as well as woolen or new cotton twists should be gifted. (15)

The threads at the end of a piece of uncut woven cloth should be rejected (for the purpose), and lamps containing clarified butter or sesame oil should be lighted on the occasion). (16)

Sticks made of resin, honey, and clarified butter should be burned, and sandalpaste mixed with pasted saffron should be given. (17)

Mushrooms, cooked meat, soup, gourds, brinjals, and Kobidâras should be avoided. (18)

Long pepper, black pepper, round bulbous roots, prepared salt, and lard should not be used on the occasion. (19)

Râjamâsha, lentil seeds, catechu, the pulse known as Koradushaka, as well as the red milky exudations of trees should not be used on the occasion of a *S'râddha* ceremony. (20)

Horse Apples, Labali fruits, radishes, milk-curd, pomegranates, Kandarâjas, honey, sugar, and fried barley powder should be carefully given on the occasion. (21)

Having sumptuously fed the assembled Bráhmaṇas with warm *Pâyasa* (a kind of sweet porridge, and paid honorariums to them after they have washed their mouth with water, one the celebrator of the *S'râddha*) should make obeisance to and dismiss, them by following them to a certain distance from one's house. (22—23)

A Bráhmaṇa, who having been invited to a *S'râddha* ceremony, or having dined on the occasion of such a celebration, that day, knows his wife, commits a great sin. (24)

A *S'râddha* ceremony performed by offering oblations of *Vala Sâkas*, bird's flesh, the flesh of a rhinoceros, or a large-scaled fish, bears infinite fruit. This is the opinion of *Yama*, the law-giver. (25)

CHAPTER XIV.

A GIFT, made at Gayá, Prabhása, Pushkara, or Prayâga, or in the forest of Naimisha, bears infinite fruit. (1)

A gift made at any of the following sacred pools or places, *viz.*, the banks of the Yamunâ, of the Ganges, and of the Narmadâ, Amarkantaka and Gayâ, bears infinite fruit. (2)

Endless is the merit of making a gift at Benares, Kurukshetra, Bhrigutunga, Mahâpatha, Saptâranya, or at Âsikupa. (3)

A wise man should not celebrate a *S'râddha* ceremony either in a Mlechchha country, or at dawn, evening or night. He should not visit even a Mlechchha country. (4)

Gifts made under the auspicies of *Gaja Chchhâyâ Yoga*, or during a solar or lunar eclipse, as well as those made on the last day of *Vaishakha or S'ravana*, or when the sun enters the sign of Makara or Karkata, bear infinite fruit. (5)

The wise should perform *S'râddhas* on the day of the tenth phase of the moon's wane after the day of the full moon in the month of *Bhâdra* with oblations of honey and *Pâyasa*. (6)

The *Pitris*, propitiated with the celebration of *S'râddha* ceremonies, grant joy, opulence, progeny, and residence in heaven to their performers. (7)

CHAPTER XV.

O YOU, the foremost of the twice-born ones, Bráhmaṇas, who practise *Yoga* and worship the consecrated fire, should be clean after the day of the birth or death of any of their *Sapiṇda* relations. (1)

The *Sapiṇda* relationship endures up to the seventh degree of consanguinity. A Bráhmaṇa becomes unclean

for ten days on the birth or death of a *Sapinda* relation. (2)

A Kshatriya becomes clean after twelve days, a Vais'ya becomes clean after a fortnight, and a S'udra becomes clean after a month (under the circumstances). None of these will be clean before the appointed time. (3)

On an abortion of pregnancy taking place in the family, (the *Sapinda* relations of the father) would remain unclean for a number of days equal to that of the months of gestation, while in connection with the death of a child, dead before cutting its teeth, the uncleanness ceases on the day of its death. (4)

The uncleanness lasts for a whole day and night on the death of a child, dead before the rite of tonsure being done unto him, while it continues for three days in respect of the death of one, dead without being invested with the holy thread. (5)

The *Sapinda* relations of a girl's (father) would remain unclean for three days from the date of her death, while the period of uncleanness in respect of the death of an unmarried S'udra youth of sixteen years would last for a month. His *Sapinda* relations would remain unclean for a month. There should be no disputing this fact. (6—7)

Uncleanness, incidental to the death of an unmarried girl who dies after menstruating in her father's house, does never abate. (8)

The period of uncleanness, incidental to the birth or death of a child begot by a man of an inferior caste on a woman of a superior one, shall never abate as far as its mother is concerned. (9)

Of two concurrent and uniform uncleanness, the prior one will extinguish the latter. Of two concurrent but disuniform ones, the former will be extinguished, after the term of the later. This is opinion of the lord of virtue (Yama). (10)

On hearing of the birth or death of one's relation in a distant country, one would remain unclean for the unexpired portion of the period of ten days, after the hearing. (11)

Having heard such a news after the expiry of ten days from the date of occurrence, one would remain unclean for that day only, while having heard it after a year, one would be pure again by a simple ablution. (12)

A man would remain unclean for three days only on the death of a son though not of his own loins, or on that of a wife living with another, or previouslv married by him. (13)

A man would remain unclean for three days on the death of his preceptor, maternal grand-father, or of a married daughter in his own house. (14)

A man would remain unclean for a single day on the death of the king of his country, on the birth of a son of his daughter, and on the death of his maternal uncle, or of a son or wife of his preceptor. (15)

On the death of one's maternal uncle, one would be unclean for an entire day and night, while the period of uncleanness in respect of the death of one's priest, disciple, or of a fellow student of the *Vedas*, is one day only. (16)

A Bráhmaṇa would remain unclean for one day, three days, six days and ten days respectively on the birth or death of a Bráhmaṇa, Kshatriva, Vais'ya or S'udra *Sapiṇda* relation of his. (17)

A Bráhmaṇa would remain unclean for six days on the birth or death of his Kshatriya *Sapiṇda*; the period of uncleanness in respect of the remaining castes being twelve days only. (18)

Members of all castes would remain unclean for ten days on the death of a Bráhmaṇa *Sapiṇda* relation. This is the ordinance of Yama. (19)

No uncleanness exists in respect of a violent death by falling from the brow of a hill, or by hanging, drowning, burning, lightning, or sword-cut, etc., as well as in connection with the death of a suicide or degraded person. (20)

A Yati, a king, a *Brahmachárin*, a confectioner, as well as those who are initiated, or are in the king's employ, are never disqualified by a birth or death uncleanness. (21)

A *Brahmachárin* partaking of the food prepared by a person affected with a birth or death uncleanness, will be unclean; he would be pure after the lapse of the period of uncleanness of the owner of such food. This is the opinion of the wise. (22)

Those, who partake of the boiled rice of an unclean person, are re-born as insects; a man gets the same caste as the man, whose boiled rice he partakes of, before dying. (23)

All religious atcs to be performed in honour of one's departed manes, save giving and receiving gifts, offering oblations to *Prétas*, casting libations in the sacrificial fire, and studying the *Védas*, are interdicted during a period of uncleaness. (24)

CHAPTER XVI.

ALL earthen vessels, defiled by impure things other than bodily excrements, are purified by again burning them in fire; under the latter condition they should be rejected and thrown away. (1—2)

Vessels made of copper, silver, or gold, and defiled by the touch of bodily excrements should be purified by melting and recasting them; defiled by the touch of any other impure thing they should be purified by washing them with water. (3)

Articles made of copper, lead, or brass should be purified by rubbing them with any acid substance; articles made of iron or bell-metal should be purified by rubbing them with any alkaline substance, while those made of pearls or corals should be purified by simply washing them with water. (4)

Articles made of stone or conch shells, as well as potherbs, vegetables and pulses should be purified by simply washing them with water. (5)

Sacrificial vessels, during the celebration of a religious sacrifice, should be purified by rubbing them with the palms of the hand, while those articles, defiled by the contact of hair, should be purified by washing them with warm water. (6)

Cushions, beddings, and market-sheds, anywise polluted by impure contacts, are purified by an exposure to the sun; sacrificial vessels are purified by sprinkling water over them. (7)

A room is purified by washing it with water, the ground is instantaneously purified by washing it with water, clothes are purified by washing them with water. (8)

A large quantity of paddy, kept in a room or vessel, is purified by sprinkling it over with water; articles made of pieces of wood fastened together are purified by rubbing them with water. (9

White mustard seeds should be purified by winnowing them with a winnow; articles made of horns or tusks of animals should be purified by rubbing them with cow-hair. The venerable Yama has enjoined that articles made of leaves, shells of fruits, or of horns, as well as milky exudations of trees, salts, treacle, Kusumbha fruits, wool, and cotton should be purified by sprinkling water over them. (10—11)

Water defiled by any impure contact should be purified by pouring it over the earth, or by keeping it in a stone vessel; water that is devoid of any offensive taste, odours, or colour is pure; the water of a running brook or river is always pure and wholesome. (12—13)

Articles of trade or merchandise spread out for show, the mouths of such animals as horses, etc., all the limbs of cows except their mouths, and domesticated cats should be regarded as always pure. (14)

The bed, wife, child, sacred thread, wearing cloth and the *Kamandalu* vessel of ones' own are always pure as far as one's own self is concerned; belonging to others one should consider them as impure. (15)

The face of one's own wife is pure during the night, pure is the mouth of a bird perched on a tree, the mouth of a dog is pure during a hunting excursion, the mouth of a calf is pure during an act of milching. (16)

A woman becomes pure by ablution on the fourth day of her menses; for the purposes of a *Daiva* or *Pitrya S'râddha* she becomes pure on the fifth day. (17)

A man polluted by the touch of spittal or muddy water of the road, above his navel, should regain his purity by instantaneously bathing. (18)

After urination or defecation, one should rub the impure orfices of the organs concerned with earth, enough to remove the bad smell, and then wash them with water, previously lifted for the purpose. (19)

After micturition, one should twice rub the external orfice of one's urethra, and seven times the palms of his hands, with earth, and then wash them with water; after defecation a person should twenty-one times rub the palm of his left hand, and fourteen times the palms of his both hands, with earth, and then wash them with water. (20)

After cleansing the nails, the hands should be thrice rubbed with clay; wishing personal cleanness one should always wash one's feet with clay and water. (21)

These rules of cleanness will hold good in cases of house-holders; *Brahmachârins* should doubly perform those acts of personal purification which are enjoined to be done by house-holders; forest-dwelling hermits should do thrice as much as those done by *Brahmachârins*, and Yatis should do twice as much as the *Vânaprasthas* in these respects. Acts of personal cleansing should be done with a quantity of earth, enough to fill the three phalanges of fingers. (22—23)

CHAPTER XVII.

BATHING at morning, noon and evening, each day, living, in a thatched cottage of dry leaves, and, on roots and bulbs of the forest, wearing large clotted hairs, and lying down on bare ground in the night, he (a gold-stealer, etc.,) should enter a village for alms, proclaiming his guilt to all and sundry. For twelve years he should live this life of penance. (1—2)

A gold-stealer, a drunkard, a Brâhmaṇicide, or a defiler of this elder's or preceptor's bed, or a person guilty of any of the *Mahâpâtakas*, is purified by practising the above-said penance. (3)

The same penance should be practised for expiating the sin of killing a Kshatriya engaged in celebrating a religious sacrifice, or a Vais'ya performer of religious sacrifices, or for the purpose of extinguishing the sin of defiling a hermitage. (4)

This expiatory penance should be practised after having given false evidence, or after having killed a person taken under protection, or after having misappropriated a trust property. (5)

A custodian of the sacred fire, after having unwillingly killed a friend or a woman, or after having unknowingly effected an abortion of pregnancy, should practise this (above said) expiatory penance. (6)

For the expiation of his sin, this penance should be doubly practised by a man, who has killed a Bráhmaṇa during the observance of a vow, or a Kshatriya, who has not settled down in life as a house-holder. (7)

After having killed a Kshatriya, false to his proper duties in life, a three quarter part of the same penance should be practised for expiation; after having killed a

similar Vais'ya or a woman, only a half of the penance should be practised. (8)

After having killed a S'udra, or after having known a woman during her menses, a quarter part of the same penance should be practised for expiation; (similarly,) a quarter part of the same penance should be practised for extinguishing the sin of killing a cow, or of knowing another man's wife. (9)

For a month, a wise man should continuously practise this penance after having killed any village (domesticated) animal; the term of the penance is a fortnight only in respect of killing a wild fowl or beast. (10)

A Bráhmaṇa, having killed a serpent, or a hole-dwelling or an aquatic animal, should practise the same penance for a term of seven days. (11)

Having killed a hundred invertibrate animals, or a thousand vertibrate ones, one should practise, for a year, the penance enjoined to be practised for the expiation of the sin of *Bráhmaṇicide.* (12)

Having destroyed the means of livelihood of a member of any particular caste, the same expiatory penance should be practised as has been laid down for atoning the sin of killing him. (13)

Having unknowingly encroached upon the land of a Bráhmaṇa, Kshatriya, Vais'ya, or of a S'udra, one should practise an expiatory penance with the permission of Bráhmaṇas. (14)

Having stolen a cow, goat, or horse, or water, lead or silver, one should continuously practise the above said penance for a year. (15)

Having stolen sesame seeds, paddy, cloths, arms, or raw meat, one should practise, self-controlled, the above-said penance for a half year. (16)

Having stolen hays, faggots, whey, milk, tusks of elephants, or clarified butter, one should practise the above-said penance for a month. (17)

Having stolen salt, treacle, edible roots or flowers, or articles made of them, one should practise, self-controlled, the abovesaid penance for a fortninght. (18)

Having stolen iron, pulses, cotton twists, or hydes, one should practise the above-said penance for an entire night. (19)

Having eaten an onion, garlic, or mushroom, or the flesh of a camel, elephant, ass, lizard (*Godhikâ*), domesticated hog, or cock, or of any of the five nailed animals (such as dog etc.), or having taken wine, or human excrements, one should practise the above-said penance for a whole year. (20—21)

Golden coloured *godhâs*, tortoises, procupines, hares, although they belong to the group of five nailed creatures, are animals whose flesh may be eaten; but having killed any of these animals, one should practise the above-said penance. (22)

Having killed a swan, crow, king-fisher, heron, parrot, crane, *Madgurakay* owl, *Khanjirata*, diver, or any such bird, or a frog or snake, one should practise the above-said penance, for a month, without the least hesitation. (23—24)

Having killed a crane, or a *Sakula* or *Sinhatunda* fish, one should practise the abovesaid penance. Of fishes the species known as *Pâthina* and *Rohita* are edible. (25)

Having killed such aquatic birds as *Jâlapâda* (webbfooted crane), *Raktapâda*, *Subhiskiras*, etc., one should practise the abovesaid penance for a week. (26)

Pheasants, peacocks, *Lâvakas*, *Kapinjaras*, *Vartakas*, and *Bârdhrinasas* are birds, whose flesh, according to the holy Yama, may be always eaten. (27)

Having eaten the flesh of a two tusked animal, one should practise the above-said penance for a month; having eaten that of a one-tusked animal, or of an animal with unbifurcated hoops, one should practise the above-said penance for a fortnight. (28)

Having eaten the flesh of an animal that has died a natural death, or that of one not killed in a religous sacrifice, or the flesh of a horse or buffalo, or having taken the milk of a cow or she buffalo whose calf is dead, or that has been in heat or impregnated, one should practise the above-said penance for a fortnight. (29—30)

Having taken the milk of a forbidden female animal, or an article of confectionary made thereof, or the milky exudation of any red plant which is supposed to produce ulcers, one should practise the above-said penance for seven days. (31)

Having eaten stale boiled rice, or that which has been cooked over night, as well as articles cooked with treacle, one should practise the penance for three days. (32)

All acid fluids except milk, curd, sweet saps of trees, bad whey prepared with the addition of treacle, cakes made of wheat or barley, certain preparations of milk, *Kulyas*, *Râja vahas*, all stale articles other than those obtained as alms, as well as the meat of an animal roasted alive, should be always avoided; having knowingly consumed any of these articles one should practise the penance for a year. (33—35)

Having eaten the boiled rice cooked by a S'udra, or

by a professional actor, or by a thief in prison, or by a woman without any guardian, or by a black-smith, or by a *Vena* (a sect of S'udras), *Kira* (a sect of S'udras), goldsmith, carpenter, or courtezan, or by a miserly, cruel or degraded person, or by a mercenary soldier, farmer of revenue, or wine seller, or by a person affected by a birth uncleanness, a Brâhmaṇa should practise the above-said penance for a month. Having continuously partaken of the boiled rice cooked by a S'udrá, a Brâhmaṇa should practise the above-said penance for six months. (36—39)

Having eaten the boiled rice cooked by a Vais'ya, or by a female stranger, one should practise the penance for three months; similarly having eaten that cooked by a Kshatriya, one should practise the penance for two months. (40)

Having partaken of the unused residue of a Bráhmaṇa's meal, one should practise the penance for a month; having taken water kept in a wine-basin, one should practise the penance for a fortnight. (41)

Having partaken of the unused residue of the meal of a S'udra, Vais'ya, Kshatriya, or Bráhmaṇa, one should respectively practise the penance for a month, fortnight, weak, and day. (42)

An erudite person, having partaken of a meal, slightingly offered, should practise the penance for a month; he, who marries before the marriage of his elder brother, the girl thus married, the person who gives her away in marriage, and the priest who officiates at the ceremony, should practise, each of them, the penance for a year. Similarly, having partaken of food previously eaten by a dog, one should practise the penance for a month. (43—44)

Having partaken of food polluted by the touch of a mouse or mongoose, or infested with flies, mosquitoes, or hairs, one should practise the penance for three days. (45)

Having eaten cakes (and the articles of confectionary known as) *Sashkuli*, *Sanjavs*, *Páyasa* or *Krishará* (a preparation of rice, meat, pulse, and butter), not offered to the gods, one should practise the penance for three days. (46)

A Bráhmaṇa, wounded with an Indigo twig, or bitten by a dog, or suffering from a wound caused by the bite of an unchaste woman, should practise the penance for three days. (47)

Having heated the soles of his feet over fire, or having cast any thing impure therein, or having rubbed the soles of his feet with the blades of *Kusa* grass, a Bráhmaṇa should practise the penance for a day. (48)

A Kshatriya, who having killed an enemy, in battle, timorously flies from the field, afraid of his own life, should continuously practise the above-said expiatory penance for an entire year; similarly, having felled down an Ashvattha tree, one should practise the same penance for a year. (49)

Having visited his wife during the day, or bathed in foul water, or seen the nudity of another man's wife, a man should practise the penance for a day. (50)

Having cast any foul substance in fire or water, or used angry words to one's preceptor, one should practise the penance for a month. (51)

Having drunk water without closely observing it, or with his left hand, a Bráhmaṇa should practise the penance for three days. (52)

He, who unequally serves viands to Bráhmaṇas seated in the same row at a dinner, should practise, for a fortnight, the penance laid down for expiating the sin of a Brahmaṇicide. (53)

A merchant, having used false weights in trade, and a person, having kept milk in a wine-pot, or in a salt-pot, or having sold sesame with his hands, should practise the above-said penance for expiation. (54—55)

Having angrily roared unto a Bráhmaṇa or a preceptor, one should practise, self-controlled, for a day, the above-said penance. (56)

He, who offers funeral oblations to a deceased person, inherits the property, left by him. Having inherited (the property,) he should practise the form of penance, enjoined as proper for the caste he belongs to, on the occasion. (57)

Hide not thy guilt after its commission, inasmuch as hiding increases its heniousness; having committed a sin, a wise man should undertake the proper expiatory penance. (58)

A Bráhmaṇa, living in a forest abounding in savage and furious beasts, or in hunters, or at a place where life is manifestly insecure, should not practise any penance. (59)

Continuing in life, an individual may get rid of all kinds of sin by practising penances and charities. This is what is said by the lord *Yama*. (60)

A (healthy) body is the source of all pieties; hence, the body should be preserved (in health) with the utmost care. Virtues well up from a healthy body, as fountains spring up from beneath a hill side. (61)

A Bráhmaṇa, having pondered over the injunctions of all the Ethical Codes, and in unanimity with other

Bráhmaṇas, should lay down the form of expiation in a given case, and never do so out of his own accord, and without consultation. (62)

CHAPTER XVIII.

EVERY day, one should thrice bathe and practise the *Aghamarshanam Vratam*, take an ablution in a river in the night, and forbear eating three meals. (1)

One should always sit in the posture known as the *Virásanam*, and make gifts of milch cows. This is what constitutes the *Aghamarshanam*, the expiation for all sin. (2)

For the first three days of its observance, a vowist should eat his meal at morning; at evening, during the second three days; and eat what is obtained by begging during the next three days, and fast for the last three days of the penance. This is what constitutes the *Prájápatyam Vratam*. (3)

For the first three days, a vowist should take nothing but warm water; during the next three days he should take warm clarified butter, and warm water during the next three days; and fast for the last three days of the penance. This is what constitutes a *Tapta Krichchha Vratam*. (4)

A *Paráka Vratah* consists in fasting for twelve successive days; *Váraṇa Krichchha Vratam* consists in cautiously living upon a solution of fried barley-powder, for a month, according to regulation. (5—6)

The foremost of the Bráhmaṇas call one's continuous living on *Vilva, A'malaka* and *Kapittha* fruits, for a month, an *Atikrichchha Vratam*. (7)

A *Krichchha Sântapanam Vratum* consists in living on a compound of cow-dung, cow urine, cow milk cow-butter, curdled cow milk, and the washings of *Kus'a* blades on the first day of its observance, and in fasting on the day following; these austerities, thrice practised, constitutes a *Mahâ Sântapanam Vratum*. (8)

A *Tulâpurusha Vratam* consists in eating fried barley-powder and fasting, on alternate days, for a month: a *Vârdhika Vratam*, which destroys all sin, consists in living on cow-dung, each day, for a month. (9—10)

A *Chânarâyaṇam Vratam* consists in one's gradually increasing and decreasing the number of morsels of food with the successive increase or waning of the lunar phases. (11)

Persons, conversant with the *Mantras*, should mentally recite them, and perfom *Homas*, with their recitations, according to their capacity. This is the means of absolution laid down for sinners by the pure-hearted and the virtuous. (12)

The intelligent, who carefully peruse this *S'âstram* framed by the holy *S'ankha*, are exonerated from all sin, and are glorified in heaven. (13)

THE END.

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GAUTAMA SAMHITA'.

CHAPTER I.

THE *Védas*, and the ethical rules, observed by those, well-versed in them (*Védas*), are the source of virtue (morals). Even great men are (sometimes) found to transgress the moral laws and to act improperly. Through an innate weakness of the heart, the great sometimes lose sight of the true end of life. In a conflict between two equally authoritative opinions on a particular subject, one of them must be followed.

A Bráhmaṇa child should be invested with the holy thread (either) at the fifth, eighth, or ninth year of his life. The computation should be made inclusive of the period of his inter-uterine life. This rite of investure is a second birth. Hence, he, who invests him with the thread, is his preceptor, inasmuch as it is he who teaches him the *Védas*. Sons of Kshatriyas, and of Vais'yas should be respectively invested with the holy thread at the age of eleven and twelve. A Bráhmaṇa child, not invested with the thread before he is sixteen, becomes degraded. Sons of Kshatriyas and of Vais'yas, not respectively invested with the holy thread before their twenty-second and twenty-fourth year, are likewise degraded. Girdles (*Munjis*) made of *Kus'a* blades, of bow-strings, and of cotton twists should be respectively used by Bráhmaṇas, Kshatriyas and Vais'yas during the ceremony of investiture; and they should respectively wear, at the time, goat-skins, or skins of antelope, or of Ruru (dear), and cloths made of hemp twists, or silk

cloths, and those known as *Chira Kutapas* (cotton home-spuns). Cloths made of cotton-twists may be used by members of all twice-born castes on the occasion. Certain authorities aver that Bráhmaṇas should wear cloths made of twists of trees; Kshatriyas should wear cloths dyed with *Manjisthá*; and Vais'yas, those tinged with turmeric, on the occasion.

Rods made of *Vilva* of *Palásha* wood should be used by Bráhmaṇas; those made of *Ashvathva* and *Pilu* wood should be respectively used by Kshatriyas and Vais'yas, in connection with investiture ceremonies; or rods made of the wood of any sacrificial tree may be used by members of all the (twice-born) castes, on the occasion. The rods should be made of whole-skinned wood, and be of sufficient lengths to respectively reach the crowns, foreheads, and tips of noses of Bráhmaṇa, Kshatriya and Vais'ya infants, during the celebration of the ceremony.

A Bráhmaṇa child should shave his entire head, a Kshatriya child should wear braided hairs, and a Vais'ya child should wear a tuft of hair on the crown of his head (on the occasion of investiture with the holy thread.)

Having touched an unused residue of another's meal with an article of (fare) in one's hand, one should perform an *A'chamanam*, without placing that article on the ground, whereby it would be pure again. Earthen or metallic vessels, as well as articles made of wood, or of cotton twists, anywise defiled by an impure contact, should be again purified by respectively rubbing, burning, cutting, and washing them with water. The purification of gems, as well as of articles made of conch-shells or mothers of pearls, should be made, as laid down in respect of metallic pots or vessels. Earthen vessels

or articles made of bones should be re-purified in the manner of wooden ones. A plot of ground should be re-purified by ploughing it. Hydes, pulses, and ropes of threads should be re-purified in the manner of clothes. Articles, which are extremely polluted, should be rejected and thrown away.

All acts of purification should be commenced by looking towards the north or to the east. Seated in a pure place, with his right hand placed between his thighs, and catching hold of his holy thread, a worker of purification should wash his hands from his elbows downward; and observing perfect silence, he should three or four times, perform the rite of *A'chamanam* with water, enough to trickle down into the region of his heart. Then having twice rubbed or washed his feet with water, he should touch his eyes, and the apertures of his mouth, ears, and nostrils (*lit.* orfices of the sense-organs situated in the superclavicular region) with water, or place wet hands over them. He should rinse his mouth with water (*A'chamanam*) as above laid down, after having sneezed or risen from a sleep or a meal. Any thing pricked or tucked into between the teeth, which cannot be touched with the tip of the tongue, should be regarded as pricked or tucked into between the teeth. According to certain authorities, a thing tucked between the teeth, should be considered as such until it falls off. When fallen off, it should be spitted out like saliva, and the mouth would be threby purified. Drops of one's own spittals, falling on one's own body, do not make it impure. One's body, cleansed of the deposit of an impure substance, and free from a bad smell, should be regarded as pure. After urination or defecation, one should cleanse the external orfices of the organs

concerned with earth and water, as laid down by the regulation.

A preceptor, taking hold of the small finger of his pupil's left hand, should address him as, "O ye, read." Then a pupil should touch his eyes, ears, and the regions of his life and intellect with a blade of *Kus'a* grass, fifteen times repeat the *Mantra* (by placing his hand over) each of these localities, and thrice practise *Práṇáyáma*. Sitting on a cushion of *Kus'a* grass previously spread out, he should recite five or seven *Vyáhritis* preceded by the *Praṇava*, each morning, both at the commence ment and close of his Vedic study. He should formally make obeisance to his preceptor; and seated on his right, with his face turned towards the north or to the east, he should recite the *Gáyatri*; and the *Praṇava Mantrah* (Om), after the recitation of the *Gáyatri*. On a dog, ichneumon, snake, frog or a cat happening to pass between him and his preceptor, at the time of reading the *Védas*, a disciple shall fast, and live apart from his preceptor, for three days. He should practise *Práṇáyáma*, and live on clarified butter, on any other animal happening to pass between them. This rule should be observed after having read the *Védas* at a cremation ground.

CHAPTER II.

ACTS, conversations, and eatings, unsanctified by regulations, and committed and made by one, before one's investiture with the holy thread, do not produce any demerit, inasmuch as one is not entitled to practise *Brahmacharyam*, or to cast oblations in the sacred fire,

before that. A person, before being invested with the holy thread, does not stand under the obligation of following the rules of purification, after attending to the calls of nature. His bodily purification consists in simply washing or sprinkling his body with water, in-contradistinction to the practice of *A'chamanam.* He suffers no defilement by the touch of any impure substance. He should not be employed in performing a *Homa*, or in offering oblations to the gods. He is precluded from reciting any Vedic *Mantrah* except on the occasion of a *S'ráddha* ceremony, celebrated in honor of his departed manes.

All regulations and injunctions of the *S'ástras* should be followed by a person from after the ceremony of his investiture with the holy thread, and since then, he should duly attend to the study of the *Védas* and to the kindling of the sacred fire, practise truthfulness, and perform the rites of *A'chamanam.* According to certain authorities, he may make gifts of cows since that time.

One should perform the daily *Sándhyás* out-side one's own room. The rite of morning *Sandhyá* should be perfomed standing; while that of evening *Sandhyá* should be performed, in perfect silence, till the appearance of the stars and planets in the heavens. One should not look at the sun ; and a *Brahmachárin* should forego the use of honey, (cooked) meat, scents, garlands of flowers, shoes, umbrellas, vehicles of all kinds, and unguents.

He should renounce all fright, anger, greed, ignorance, music, calumny, sexual intercourse, lust, gambling, thievish or killing propensities, and the service of the mean. He should not clean his teeth, or prick his ear-holes, or stretch or screw up his legs, or sit with

his chin supporting on his hand, or laugh or yawn, or contort his limbs, or twist his body, in the presence of his preceptor. He should not address the sons or wife of his preceptor by their names, and avoid using any harsh language. (A disciple) should lie down in a lower bed than that of his preceptor's, and sleep after he has slept, leaving his bed before he rises. He should curb his tongue, appetite and arms. The name of a preceptor should be always mentioned with respect. One should thus behave to all of one's elders and superiors. He should avoid (sitting on) the same bed, or seat with his preceptor, or at a place where his preceptor sits. Serving a preceptor consists in hearing his behests from a lower seat, and in meekly and faithfully carrying them out. A disciple should stand up (rise from his seat) at the sight of his preceptor, and follow him whenever he goes out. Interrogated by his preceptor, he should give true and correct answers to his queries, sit down to study whenever he may be pleased to direct him in that behalf, and do nothing but what is pleasant and beneficial to him (preceptor). Likewise he should behave to his preceptor's sons and wife. He should not eat the unused residue of the meals of his preceptor's sons and wife, nor should he press their legs, nor catch hold of them (during an act of obeisance), nor help them in bathing or decorating their persons.

According to certain authorities, a preceptor's wife happening to be young, a disciple should not touch her feet during an act of obeisance; but returning from a sojourn in a distant country, he may be allowed to catch hold of her feet.

A Vedic student is at liberty to beg alms of all and of all castes, except those who are degraded or of bad

repute. While soliciting alms, Bráhmaṇa, Kshatriya, and Vaisya (students) should pronounce the term "Bhavat" (you) respectively at the commencement, middle, and end of their solicitations. One should neither beg alms of one's own preceptor, nor of one's cognates, or of members of one's preceptor's family. In the event of failing to secure alms from any other person, alms may be asked of the afore-mentioned persons in the inverse order of enumeration. All articles, obtained by begging, should be made over to the preceptor. After that, with the permission of his preceptor, first had and obtained, he (disciple) should sit down to his meal. In the event of the preceptor being absent from his home, articles of fare, obtained by begging, should be made over to his wife or son, or to a senior fellow-student. Silently he should eat his meal till the appetite is fully satisfied. He should rise up from his dinner just as he has taken his fill, without casting any greedy look on the food left unconsumed.

A preceptor should admonish his disciple without beating him, or inflicting any kind of corporeal punishment on him. In cases of emergency he may be chastised with a cut piece of rope, or with a bamboo twig without leaves. A king should punish a preceptor for chastising his pupil in any other way. Each *Véda* should be studied, for twelve years, or until it is thoroughly mastered and understood; and a pupil should live a life of perfect *Brahmacharyam* during each such period of twelve years. At the close of his studies, he should pay a honorarium to his preceptor and take an ablution with the permission of the latter. A teacher is the foremost of all preceptors or superiors; according to others a mother is the highest of them all.

CHAPTER III.

CERTAIN authorities aver that a (disciple), after the close of his Vedic studies, is free to choose and adopt any of the four orders of *Brahmacharin*, *Grihastha* (House-holder), *Bhikshu* (Mendicant friar), and *Vaikhanasa* (forest dwelling hermits). These orders are but the offspring of that of house-holders; inasmuch as they preclude the possibility of progeny. Of all these orders (*A's'ramas*) that of *Brahmacharin* entails the perpetual survillance to one's preceptor. Having served the preceptor, he should recite the sacred *Mantras*. In the absence of the preceptor, the same honour should be given to his son, and in the absence of the latter a senior disciple of the preceptor should be duly served. In the absence of all these he should attend to the sacred fire duly consecrated by his preceptor before his death. He, who lives such a life, self-controlled, goes to the region of Brahma (after death). The order of house-holders is neither hostile to, nor incompatible with, the three aforesaid orders. A *Bhikshu*, who does not store up any thing for the morrow, lives a life of perfect continence, and is a man of steady habits and temperament, should go into villages for alms during the rainy season. He may obtain alms from all except the fallen and the depraved. Without giving blessings to any body, and restraining his tongue, sight and hearing, he should put on the girdle cloth only to cover his nudity. The same girdle cloth, even if it becomes extremely dirty, should neither be cleansed nor washed. He should live on fruits of trees and grains of cereals, and avoid staying two consecutive nights in a village, for alms. Either he should completely shave the hair of his head, or wear a tuft of hair on its crown. Equally

indifferent to all creatures, he should refrain from destroying any life, or from showing any special kindness to any being.

A *Vaikhânasa* (forest-dwelling hermit) should live on fruits and edible roots of the forest; practising penetential austerities, he should kindle up the sacred fire in the month of *S'râvana*. He should forego all artificial preparations of food used in villages or made by man. Firmly devoted to the propitiation of the gods, of the *Pitris*, and of the celestial sages, he is free to accept the hospitality of all, except the fallen and the depraved. He may live by begging under certain circumstances. He should abjure all articles of fare containing any thing reared by ploughing, and refrain from entering any village whatsoever. He should wear clotted hairs and be claid in rags or skin, observing temperance in eating. Certain Achâryayas hold the order of householders (*Grihastha*) to be the best of all, since its benefits are witnessed, every day, (in this life).

CHAPTER IV.

A HOUSE-HOLDER should marry a wife of his own caste, younger in his years, and not previously wedded to another. A marriage should take place between parties not belonging to the same *Pravara* (spiritual clanship) Persons not related to each other within five degrees of consanguinity on their mother's side, or within seven degrees on their father's, or not standing to each other in the relationship of a father's *Vandhu*, may be joined in wed-lock.

[The form of marriage] in which a girl, bedecked with ornaments and clad in excellent clothes, is given away in marriage to an erudite man of good conduct and respectable connections, is called the Brâhma form of marriage. The form in which the bride and the bride-groom are united together with the injunction that, "both of you lead the life of viture, united in holy wedlock" is called the *Prâjâpatyam*.

In the *A'rsham* form of marriage a cow and a bullock are gifted to the bridegroom. The *Daivam* form of marriage consists in giving away a girl in marriage, on the sacrificial platform, to a priest officiating at a religious sacrifice. The form in which a youth, and a maiden bedecked with ornaments, are joined in wedlock, out of love, is called the *Gândharvam*. The form of marriage in which a bride is purchased for money, is called the *A'suram*. The form in which the marriage is effected by kidnapping the bride is called the *Râkshasam*. A marriage, which takes place owing to the bride being ravished by the bridegroom during her sleep, is called the *Paishâcham*. The first four forms of marriage are based on virtue, while certain authorities hold the first six forms to be so.

Sons, issues of marriages celebrated between parties of the same caste (Bráhmaṇas), between Bráhmaṇas and Kshatriya girls, and between Bráhmaṇa and Vais'ya girls, are respectively called Savarṇas, Amvashtas, Ugras, Nishádas, Daushmantas and Páras'avas. Similarly sons begot by men, on women, of the same castes, or of castes second and third in succession in the inverse order of enumeration, are respectively called Sutas, Mâgadhas, Ayogavas, Kshatras, Vaidehas, and *Chaṇdâlas*. According to others, sons begotten on Bráhmaṇa

women by Bráhmaṇas, Kshatriyas, Vais'yas and S'udras, are respectively called Bráhmaṇas, Sutas, Mágadhas, and *Chaṇḍâlas.* Similarly, sons begot on Kshatriya women by Bráhmaṇas, Kshatriyas, Vais'yas and S'udras, are called Murdhâvasiktas, Kshatriyas, Dhivaras, and Pukkasas. Likewise, sons begotten on the person of a Vais'ya woman by a Bráhmaṇa, Kshatriya, Vais'ya, or S'udra, are respectively called Bhrijjakaṇthas, Máhishyas, Vais'yas and Vaidehas. In the same manner, sons begotten on a S'udra woman by a Bráhmaṇa, Kshatriya, Vais'ya or a S'udra are respectively designated as Paras'avas, Yavanas, Karaṇa, and S'udras. Sons begot by fathers belonging to a superior caste on mothers belong to a caste immediately, and next to immediately, inferior to their's (father's) in the order of enumeration, respectively retain their racial superiority up to the seventh and fifth generations, while sons begot by fathers belonging to an inferior caste on mothers belonging to one immediately superior, or to one next to that in superiority to, that of their's (fathers') in the inverse order of enumeration, retain their degraded status up to the fifth and seventh generations respectively. Sons begot by men of inferior castes on women of superior castes in the inverse order of enumeration are disqualified from performing any religious rites such as *S'ráddhas*, etc.) Sons, who are the issues of inter-marriages among S'udras of different castes, become degraded and extremely depraved. Issues of *A'rsha* forms of marriage sanctify their ancestors up to the third degree; those of *Daiva* and *Prájâpatya* forms purify their anscestors up to the tenth degree, while those of Brahma forms sanctify the spirits of their cognates up to the third degree both in the ascending and descending line.

CHAPTER V.

DURING the menstrual period (from the fourth to the fifteenth day after the appearance of the flow), each month, one should visit one's wife, on any day except those interdicted (by the regulations). Each day, the *Védas* should be studied and offerings should be made unto the gods, *Pitris*, men, animals and *Rishis*. One should offer libations of water to one's departed manes, attend to the duties of every day life, and devise means of earning money with the utmost energy (one is capable of putting forth). Studying the *Védas*, and offering oblations to the gods and to one's departed manes, and practising hospitalities (*Manushya yajna*) are acts which are included within one's household duties. Burnt offerings should be offered in the sacred fire and unto the fire-god, Dhanvantari (celestial surgeon), Vishvedevas, Prajâpati and the creator. Offerings should be made unto the presiding deities of the different quarters of the heaven in angles of a (sacrificial chamber) respectively sacred to to each of them. Offerings should be made unto the *Maruts* and house-hold gods at the door of a room; those unto Brahmá should be offered after entering it; those unto the water-god should be offered in a pitcher, full of water; those unto the deities of the firmament should be offered by reciting the *Mantrah*, "Om obeisance to firmament," while those in honour of the spirits that roam about in the night, should be offered at the advent of even tide, each day. Blessings and alms should be given after being requested to that end, or gifts should be made for any religious purpose. Gifts made to a non-Bráhmana, to a Bráhmana, to a *S'rotriya*, and to one well-versed in

Védas, respectively bear ordinary, double, and a thousand times (as much) merit, (as an ordinary one), and infinite fruit. Gifts (charities) should be distributed to pupils begging alms for their preceptors, to the sick soliciting medicines, to the indigent, to persons intending to celebrate anv religious sacrifice, to students, to journey men in straitened circumstances, and to those engaged in celebrating *Vis'vajit* sacrifices. To others asking for alms, on the border of a religious platform, should be given coocked rice. Even having promised him, a gift should not be made to an impious or wicked person. An untruth spoken by an angry, elated, frightened, agonised or a greedy person, as well as by an infant, old man, or an idiot, or by an intoxicated or insane person, constitutes no sin. (A house-holder) should first feed, in his house, the infants, old men, pregnant women, sick-folks and married girls residing in his house (*Suvásini*), as well as those who cannot be pursuaded to take their meals a little after and all chance comers (arrived at his house). All matters (of business) should be submitted to the deliberations of one's preceptor and father's friends, and one should act according to, and abide by, their decision on the subject. One should worship with offerings of *Madhuparkas* one's *Ritviks*, preceptors, father-in-law, and uncles, as well as a king or a *S'rotriya* happening to come to one's house within a year, or within that time after the celebration of a marriage or sacrificial ceremoney. A seat and water (for washing his feet) should be given to a non-*S'rotriya* Bráhmana calling at one's house, while *Arghyam* and water for washing his feet and some kinds of food should be given to a *S'rotriya* calling at one's house. Cooked rice should be given to all good men, other than professional

physicians, arrived at one's house, while to men of reverse stamp should be offered grass cushions, water and seats. In the absence of all these, one should offer a hearty welcome to all persons calling at one's house. The elders and superiors should be always respected. One's equals or superiors (happening to call at one's house) should be always served with beds, seats, sleeping rooms, and unfailing attention, and one should bid them adieu by following them up to a little distance from one's house. Even those courtesies and hospitalities should be shown, to a small extent, to one's inferiors, or to small men calling at one's house). A resident of a distant village, not having any appointed place of abode in one's own village, should be treated, for a single night, with the honours of an *Atithi* (chance-comer). A sun-worshipper should pass the night under a tree without sharing one's hospitality as an *Atithi.* Peace, health, prosperity and freedom from disease should be respectively enquired into, in respect of Bráhmaṇas, Kshatriyas, Vais'yas and S'udras. A S'udra, or a degraded Bráhmaṇa can never entertain an *Atithi.* A degraded Bráhmaṇa invited on the occasion of a sacrificial ceremoney should be served with meals after a Kshatriya. Members of all castes other than Bráhmaṇas should be complacently fed in the company of one's (Bráhmaṇa's) servants.

CHAPIER VI.

ONE should catch hold of one's preceptor's feet, every day, when first meeting him. Having returned from a distant country, a man should first fall at the feet of one considered most revered among his parents, maternal or paternal relations, elders, and preceptors happening to be present together in a company. One should make obeisance by mentioning one's name as "I am so and so." No kind of formal courtesy or obeisance need be observed or made in an assembly of fools, or among husbands and wives. Except on the occasion of starting on a distant journey, one should not catch hold of the feet of any of one's female relations except those of one's mother, aunt (father's elder brother's wife) and elder sister. One shall never make obeisance to one's mother-in-law or to the wife of one's elder brother by catching hold of her feet. One should rise up from one's seat, at the presence of a priest, father-in-law, uncle, or of a maternal uncle, younger to one's own self in years, and not make obeisance to any of them. One should not make obeisance to one's elders in years (other than Bráhmaṇas, although living in the same house or village with one's self. A Bráhmaṇa should treat a S'udra, even of full eighty years, as his own child, but a member of a superior caste, although younger in years than a S'udra, should be bowed down by the latter.

A S'udra shall not address a member of any superior caste by name, nor any body should be allowed to address the king by his name. Servants, who should not be called by their names, ought to be addressed as "O you, O you." Similarly, a *S'rotriya* born on the same day with an addressor, a *Chârana* residing in the

same house with him and his senior by ten years, a *Kalábhara* older than him by five years. a Vais'ya official, three years older than his self, an illiterate Kshatriya and an initiated disciple should be addressed as "O you, O you," and not by their names. Wealth, connections (rich friends), office, birth, deeds, knowledge and age are the factors which primarily add to the respectability of a person. Each of these preceding factors is higher than the one immediately following it in the order of enumeration. But knowledge is the highest of them all, in as much as it is the source of health and virtues. One should give way to a wheelman, to an old man, to a bride, to a *Snátaka*, to a king, and to one of tender years who should be protected.

CHAPTER VII.

IN times of distress a Bráhmaṇa may learn an art or a science from a non-Bráhmaṇa teacher, and he should serve and follow his preceptor until the close of his study. Among the Brahmanic offices of celebrating religious sacrifices, teaching, and receiving gifts, each preceding function is more meritorious than the one immediately following it in the order of enumeration. Failing to secure any of these offices, a Bráhmaṇa is authorized to live by the profession of a Kshatriya (military profession), in failure whereof he is at liberty to adopt the profession of a Vais'ya (trade, agriculture, and cattle rearing). A Bráhmaṇa, even if he lives by trade etc., as a Vais'ya, shall refrain from selling perfumes, sweet vegetable saps, articles of confectionary, sesame, hemp-twists, silk cloths, skins, dyed or bleached cloths,

milk or its modifications, edible roots, fruit, flowers, medicines, honey, hay, flesh, water, or any unwholesome article of fare for money. Animals such as goats, cows, etc., should not be sold to a butcher, or to one who may be reasonably apprehended to kill them. Men, girls, arms and weapons, land, paddy, barley, she-goats, and lamb, etc., should never be sold. According to certain authorities bullocks, kine, castrated bulls, are not marketable commodities. One kind of vegetable sap may be sold in exchange of another kind. Similarly, animals should be exchanged for one another, and salt, confection and sesame must be exchanged for similar substances of equal weight. Cooked articles may be exchanged for raw ones, and if possible a Bráhmaṇa may deal in all kinds of metals. Members of all castes, except S'udras, failing to earn a livelihood by their respective professions, may live by trade. Several authorities hold the latter view. Even while making this interchange of caste-professions, a Bráhmaṇa should refrain from eating any article forbidden to be taken by offspring of inter-marriages among those castes. In cases where life is jeopardised a Bráhmaṇa is authorised to bear arms, and a Kshatriya to live by trade.

CHAPTER VIII.

THERE are two persons in this world whose lives are perpetual vows. The one is the king, the other is a Bráhmana. Of these one having the higher knowledge is the greater. The inner (racial) instincts of the four orders of society are perishable (changeable). The (racial) lives of men of all the four orders are subject to

change, aberrations, and hybridisation. Virtue consists in preserving the purity of one's native stock. He alone is called a man of varied profound) knowledge (*Vahu S'ruta*) who is conversant with the *Védas*, *Védângas* (subdivisions of the *Védas*), history, *Purâṇas*, literature, and laws of human nature, constantly tries to imitate (realise) the teachings of the *Védas* in his life, is consecrated with the forty forms of consecratory rites, is devoted to the performance of (three kinds of) acts, humble to persons suffering from the six kinds of distempers, and has conquered the six senses. Such a person, even if he has committed any delinquincy, should not be punished, condemned, or banished by his king from his native country. The forty consecratory rites are *Garbhâdhânam, Pumsavanam, Simmantounyanam, Jâtakarma, Nâmakaraṇam, Annaprâs'anam, Chudâkaraṇam, Brahmacharyam* with a view to study the four *Védas*, ceremonial ablutions, marriage, celebration of religious sacrifices in honor of the deities and one's departed manes, the daily practice of hospitalities to men and beasts, celebration of *S'râddha* ceremonies under the auspicies of the full moon in the months of *S'râvana, Agrahâyana, Chaitra*, and *As'vina*, as well as of those known as *Ashtakas*, rite of depositing fuels on the sacred fire, *Agnihotram, Darsâ Purnamâsi* (a religious sacrifice celebrated on days of the full and new moon, each month), *Châturmâsyam* (a religious vow observed for four months from the month of *S'râvana* to that of *Agrahâyana* and closed with the celebration of a religious sacrifice, *Nirudha Pas'ubandha*, (a kind of Vedic sacrifice), and of *Sautramnee, Agnishtoma, Uktha, Shodasi, Vâjapeya, Atirâtram* and *Aptoryama* (these seven forms of *Soma Yajna*). The eight forms of

spiritual virtues are kindness towards all creatures, forbearance, non-hostility, cleanness (of spirit), annihilation of the desire of hurting any body, doing good to all, absence of niggardliness, and apathy. Persons not consecrated with the above-said forty consecratory rites, or not possessing these eight spiritual virtues, can never attain to the region of Brahma, or hold communion with him; on the contrary, those, consecrated with most of these forty consecratory rites and possessing a major portion of these spiritual virtues, are enabled to hold communion with Brahma, and to live in the same region with that Supreme Being

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CHAPTER IX.

HAVING completed his study of the *Védas*, a Bráhmaṇa should duly perform a ceremonial ablution, and marry. After that, he should discharge the duties of a householder, according to the injunctions of the *S'âstras*, and undertake the observance of the following rules of conduct (*Vratas*

He should duly bathe, each day, (according to scriptural ordinances), and nourish a clean soul in a clean body. He should use excellent perfumes, and take an ablution (in a river if possible), each day. He should forego wearing an old or dirty, or an unclean and dyed cloth, or one previously worn by another, if his means admits of such a conduct. He should not put any shoes or rosary, incapable of being re-purified, and must not grow a beard except under circumstances enjoined in the scriptures. He should not simultaneously catch hold of a water-pot and a fire (lighted

substance) with his both hands, nor drink water with the united palms of his hands. Standing he should not rinse his mouth with water previously collected for the purpose. He should not perform a rite of *A'chamanam* with water anywise defiled by the touch of a S'udra or of any impure substance, nor with that poured out by catching hold of the water-vessel with one hand. He should not urinate or evacuate the contents of his bowels, or caste any other impure organic matter looking towards the sun, or facing the wind, or looking at a cow Bráhmana, or a divine image. He should not stretch his legs towards the image of any deity, nor draw out his feces or urine with a stone. He should avoid sitting on husks, ashes, hairs, and bits of broken bones. He should not hold any conversation with a Mlechchha, or with a pariah, and must not forget to mentally recite the names of saintly persons, or to talk to a Bráhmaṇa immediately after, in the event of being forced to enter into such a conversation.

A person having no kine of his own should be addressed as *Dhenubhavya* (fortunate with cows), and an ungentle person (*Abhadra*) should be accosted as "Gentleman." Skeletal bones (*Kapálas*) should be called Bhagálas (skulls), and a ráinbow (*Indradhanu*) should be called a *Mani Dhanu* (*lit*: a Gem-bow). Seeing a calf stealthily sucking the milk of its mother, one should not report the fact to her owner, nor a man should make the least delay in washing his person after a coitus, or read the *Védas* while sitting or lying down in that defiled bed.

Having left his bed and studied before the break of dawn, a person should not lie down again, nor a man should sextually know a woman in her menses, nor one

unbedecked with ornaments, one should not even embrace a girl who has not attained her puberty, nor a woman in her menses. A fire should not be kindled by blowing with the mouth, nor one should use obscene words, nor stir abroad garlanded, or smeared with sandal paste. One should not cast even a look at a wicked person, nor sit down to a meal in the company of one's wife.

A wife should not be seen even while performing her toilette, nor a house (room) should be entered by a private door (*lit*: filthy passage) One should not cause his feet to be washed by another, nor eat his meal at a place of questionable safety. Swiming across a river, climbing trees or inaccessible heights, and doing things which are ordinarily supposed to imperil life, should be always condemned. One should avoid getting into a risky boat, and do one's utmost to protect one's self. One should not go out covering one's head in the day, nor uncovering it in the night. Easing one's self at an uncovered and unscreened place, or close to one's house, or over ashes or dry cow-dung, or on the road, or in the shade, is always condemnable. At morning or evening, as well as during the day, one should ease one's self by looking towards the north, and towards the south during the night. Sandals, tooth-brushes, and seats, made of Paláś'a wood, should never be used.

One should not eat, sit down, lie down, welcome, or bow down (to a superior), with one's shoes on. The morning, noon, and evening should be respectively made fruitful by pursuing matters of piety, wealth, and enjoyment. Piety, wealth and enjoyment are the sources of virtue. The nudity of another man's

wife should never be observed, nor seats and cushions should be dragged on with the legs. All ludity of the eyes, genitals, hands, and legs, and overloading of the stomach should be foresworn. Biting of nails or weeds, digging into the ground with toes, rubbing and twisting the limbs of the body (are acts) which should never be done. One should not leap over the tether of a bound cow or bullock, nor do any thing that brings disgrace on his family.

One should not attend the celebration of a religious sacrifice without first being elected (as a priest) to that end; but one may so attend as a mere on-looker. Eating by taking morsels of food, kept in the folds of the tugged up hem of one's wearing cloth, is bad. Pressed by one's female slave, one should not take, in the night, the combination of the articles of fare known as *Chaturviryayam.* Morning and evening, a person should eat his meal without anywise condemning the food served out to him. Bathing, or sleeping without clothes, in the night, should be condemned as unwholesome. One should act, as persons of venerable age, who are the knowers of their Selves and perusers of the *Vedas* and are likewise devoid of greed, pride and delusion, would advise one to act (on definite occasions.) For the attainment of bliss through *Yoga*, an individual should resort to his lord (*Is'vara*) and not to any other being. A spiritual preceptor, a tutelary deity, and pious men in general are called *Is'varas.* One should rear one's dwelling house in a country where water, *Kus'a* grass and garlands of flowers are obtained, and which is inhabited by a large number of *A'ryas*, and Brâhmanas, custodians of the consecrated fire. One should circumambulate spacious and holy divine temples, or

devoutly walk along its quadrangles. These rules of conduct should be faithfully followed and observed by all till death. It is imperatively obligatory on all to be cleanly in their habits, truthful in spirit and conduct, gentle in their speech and discourse, open and straight forward in their dealings, and faithful to the teachings of the *Védas*. Those, who are charitable, loving in their hearts, amiable in disposition, firm in the discharge of their duties, and have subdued their senses, succour the souls of their parents, together with those of seven generations of their relations both in the ascending and descending lines. *Snátakas*, who are perpetual vowists and constant practisers of austerities, suffer no fall from the region of Brahma.

CHAPTER X.

EVERY twice-born one is entitled to prosecute the study of the *Védas*, to celebrate Vedic sacrifices, and to practise charities. Of these, teaching, celebrations of religious sacrifices, and acceptance of gifts are functions which specifically from the right of a Bráhmaṇa. A duly initiated preceptor, cognates, and friends of a Bráhmana, as well as his relations, older in his years, may teach him the *Védas* in consideration of fees. Bráhmaṇas, failing to earn a living by any of the abovesaid means, may live by taking to agriculture, trade, or money-lending. A king has several special duties of his own in addition to those described as obligatory on people in general. They are (1) Protection of all, (2) Just punishment of the wicked according to the provisions of scriptural laws, (3) supporting Bráhmanas who

are *S'rotriyas*, or do not exert themselves for any worldly gain, or are devoid of all means of earning, or are in a state of pupelage, intending to settle down as householders at the close of their study *(Upakurváṇa)*, (4) constant readiness and exertion for the conquest of foreign territories, (5) adoption of extreme caution during times of distress, (6) and the leading of his soldiers in battle from his war-chariot with a bow and arrow in his hands, without setting his back upon his foes. Destruction of life in war is not culpable, but a king by killing an antagonist, whose horse or charioteer has been shot dead, or whose arms and weapons have been broken or damaged, or a Bráhmaṇa, or a messenger sitting or lying down maimed at the root of a tree, or a person taken captive in war, or sitting with his hairs dishevelled, commits sin. A Kshatriya, serving under a foreign king should be allowed to do all things that can be legitimately done by his king. A victor has the sole right to booties obtained in war. Animals of conveyance and (surplus) treasures seized in war should go to the king. A king should distribute treasures (booties) other than these among his subordinates. A subjéct is bound to pay revenue to his king. Cultivators should pay a tenth, eighth, or a sixth part of their produce to the king as revenue. Several authorities aver that a fiftieth part of the profit on animals and gold should be paid to the king. Generally a twentieth part of the profits of trade, and a six part of that made on fruit, honey, flowers, medicines, or bulbs should go to the coffer of a king, inasmuch as a king ensures the safe possession of all these articles.

The surplus of the revenue, after defraying all the charges of a good and efficient government, should be

appropriated by a king for his personal expenses. Artisans of different guilds should serve the king with their skilled labour, each month, turn and turn about, all the year round. Free workers or craftsmen, even including potters and boatmen, should thus serve their soverign. They will be entittled to get their food only from the royal store during their term of service. Tradesmen would not pay the king's taxes in the event of their goods being sold in the market at rates lesser than their cost price. On obtaining an unclaimed good, or an article whose owner's name is not known, one should immediately inform the king of the matter; and the king shall cause a proclaimation to be made within his territory, stating the description of the article thus obtained, and asking for proofs of its ownership. It shall be lawful for a king to keep such an article in his custody for a year. Failing to ascertain its real owner within that time, the king shall cause a fourth part of the value of the article to be paid over to the person who had first found it out, making over the balance to the public treasury.

All coparcerners are equally entitled to a property obtained by right of inheritance, or acquired by that of sale, purchäse, or gift. Only Bráhmaṇas are entitled to (unclaimed) estates originally acquired by way of a gift; Kshatrayas are solely entitled to (unclaimed) properties acquired by conquest; Vais'yas are solely entitled to unclaimed properties acquired by trade, while S'udras are solely entitled to those acquired by service.

A king shall have no right to an underground treasure found by a Bráhmaṇa; whereas the procedure to be adapted in respect of non-Brahmana finders have been set forth above. According to certain authorities

a non-Bráhmaṇa is entitled to a sixth part of an underground treasure found and unearthed by him.

In a case of theft, a king shall cause the stolen article to be recovered from the thief and make it over to its rightful owner. A king shall protect the estate of an infant till he attains the age of discretion.

Vais'yas are authorised to ply on a trade or agriculture, and to rear cattle and carry on money lending, in addition to the four duties of prosecuting (Vedic) studies, celebrating religious sacrifices, and making gifts. The fourth order of society is S'udra, and Sudras are all of one caste. Even S'udras should practise forbearance, toleration, and truthfulness, and wash their hands and feet for the purposes of A'chamanam. A S'udra is competent to celebrate the S'raddha ceremonies in honour of his departed manes. A S'udra shall support his own servants, and devote himself to the services of any of the three superior social orders. A S'udra shall take his salary from his master. He shall put on the old and cast off clothes of his master, wear his old shoes, use his old umbrellas, and partake of the unused residue of his meals. Otherwise a S'udra may earn his livelihood by doing any kind of handicraft. The person, whom a S'udra might serve as his master, is bound to support him in his old age, even if he becomes incapable of doing further service. Likewise, a S'udra is bound to support his master in his old age, or if fallen on evil days. His master shall have a right to his estate, and he will be competent to order him to accept other mens' service. "*Namas*" (obeisance) is the only *Mantra* which a S'udra is competent to utter. According to several authorities; a S'udra is competent to do the *Pâkayajna*. Members

of an inferior social order should respectively serve members of superior social orders. In the absence of any distinctive function or profession, *A'ryas* and *Anâryas* are equal in status (caste)

CHAPTER XI.

A KING is the sovereign lord of all except the *Brâhmaṇas*: He should always do good to his subjects and speak in a sweet and majestic voice. He should be well versed in the *Védas* and science of reasoning. Pure, self controlled, full of resources and equipped with the willing service of efficient men, he should deal even handed justice to his subjects, and do what pre-minently conduces to their good Members of all the three social orders except Bráhmaṇas should make obeisance to a king, seated on a higher seat (than the rest of his courtiers), and even Bráhmaṇas should show him every mark of deference. A king shall lawfully protect the members of the four social orders in the due discharge of their proper duties, and walking by the path of virtue he shall make others conform to that path, and cause them to perform their respective duties in life. A king is supposed to take a share in the virtues of his subjects. A just, erudite, eloquent, well born, handsome, elderly Brahmana of unimpeachable character, who has practised penitential austerities, should be appointed as the royal priest, and a king should do all (religious) acts according to his advice. The energy of the Kshatriyas (military vigour) backed by the energy of the Bráhmaṇas (knowledge and wisdom) leads to success. and suffers

no defeat. The words of men, who have the gift of reading and foretelling dreadflul natural phenomena, should be listened to with the greatest readiness. Several authorities aver that the safety and prosperity of a king solely depends upon these people (readers of unnatural phenomena). The royal Ritviks shall undertake the performance of those mystic rites, in the sacred fire chamber, that are calculated to bring peace, health, prosperity and a long life to their soverign, and such like acts of bliss, or to kill or Jeopardise the health of his adversaries.

A king shall adjudicate the contentions of his subjects. Injunctions found in the Vedas, Vedángas, Puráṇas, and customs of a country or family, and racial usages, not incompatible with those injunctions, are the factors which should determine the decision of a royal tribunal in these cases. Customs obtaining among traders, rearers of cattle, money lenders and artisans, should be respectively taken into consideration in adjudicating the contentions of these people. A king should learn all about these usages from the members of those respective guilds, and award what is found due to each in conformity with the principles of equity and good conscience. In cases of doubt, the opinions of erudite Brahmanas, well versed in the *Vedas*, should be consulted, and the judgment should be given according to their decision. By so doing a king shall come by good and bliss in this life. It is manifestly true that the energy of the Kshatriyas backed by that of the Bráhmaṇas forms the main stay of the regions of the celestials, Pitris and men. The creation (primary object) of punishment is for checking the miscreants and wrong-doers. Members

of the four social orders, true to their respective duties in life, after having enjoyed the unenjoyed residue of the fruit of their works, are reborn as long-lived, intelligent, erudite, virtuous individuals in families of special sanctity. Those, who are false to their duties in life, are destroyed. Punishing the wrong doers, and rewarding the virtuous have been laid down by the wise, hence kings and wise men are never condemnable.

CHAPTER XII.

A KING shall cause that limb of a S'udra to be cut off with which he might have assaulted or offended a Brâhmana. A S'udra, detected in the act of sexually knowing a Brâhmaṇa woman, or guilty of that offence, should be punished by cutting off his genitals. A S'udra who has robbed a Brâhmaṇa, or keeps any article belonging to a Brâhmaṇa concealed after having stolen it, may be punished with death. A king shall cause molten lead or shellac to be poured into the ear-holes of a Sudra who has willfully heard a recitation of the *Vedas*. Similarly, the punishment for his reciting the *Vêdas* is the cleaving of his tongue. A fine of a hundred *Panas* should be realised from a S'udra striving to be equal to a Brâhmaṇa in a bed or seat, or treating a Brâhmaṇa on the road as an equal. Similarly, a fine of equal value should be realised from a Kshatriya who might have badly treated a Brâhmaṇa, whereas the fine should be doubled in cases of actual assault. For the offence of rudely treating a Brâhmaṇa, a Vais'ya should be punished with a fine of two hundred and fifty *Panas*. (On the other hand) for the offence of rudely handling a Kshatriya,

a Brâhmaṇa should be made to a pay a money penalty of fifty *Panas*, while his punishment for rudely behaving with a Vais'ya would be a fine of half as much amount. No Brâhmaṇa should be punished for roughly handling a S'udra. As a Bráhmaṇa is punished for doing any offensive treatment to a Kshatriya, so a Kshatriya is punished for offensively behaving with a S'udra. The offence of gold theft should be successively regarded as doubly more heinous in respect of Vaisya, Kshatriya and Brâhmaṇa stealers than that committed by a S'udra. Members of all castes should be equally punished for the offence of abusing Brahmanas. A fine of five *Krishnala* is the punishment for taking a small quantity of turmuric, paddy, or potherbs without the knowledge of its rightful owner. A master is liable for the mischief done by an animal owned by him, or the keeper of such an animal shall be held responsible in the event of its being lent to him for keeping. In the event of any mischief being done by a stray cattle on the road or in an unfenced field, the owner of the animal or of the field should be successively held responsible for it. An owner of a cow or a bullock shall be liable to pay a fine of five *Máshâs*, that of a camel six *Máshâs*, and of an ass five *Máshâs* for any mischief done by any of these animals. An owner of a horse or of a she-buffalo shall be liable to pay a fine of ten *Mâshâs* for any mischief done by it, the penalty to be paid by an owner of a goat or a lamb, under the circumstances, being two *Mâshâs* only. A fine of a hundred *Mâshâs* should be paid by the owner of a stray animal for its destroying the whole crop of a field; money-penalty of the same amount should be paid by a man for his

ommission in doing the right act, or for his commission of a wrong one. Moreover, all the money, except that found necessary for defraying the expenses of his food and clothing, should be confiscated. Hay for cattle, fuels for fire, flowers from plants and creepers, even though belonging to others, may be collected by one as one's own. Similarly, one may collect fruits from trees growing in an unfenced orchard not one's own.

Interest on money (lent) should not exceed a twentieth part thereof. According to certain authorities, interest may be charged at the rate of five *Máshás* per month in the event of the term of the loan being more than a year. Interest on money lent for a long period should double the amount of principal. Interest must not be charged from after a mortgaged property has been redeemed by paying off the principal, or in the event of the person of a mortgagor, intending to redeem the mortgaged property, being seized by the creditor (mortgagee) Compound interest (*Chakra Vriddhi*) on money lent may be allowed under certain circumstances. Personal services by a mortgagor, or enjoyment of the mesne profits of a mortgaged property may be counted as payment of interest. Interests on animals, precious stones, wool, fields, etc., should not be charged at more than five times the ordinary rate. A person holding an uninterrupted and continuous possession of a property in the face of its owner, other than an infant or an idiot, shall acquire a proprietary right therein. But such a continuous possession of a property owned by a *S'rotriya*, king or an itinerant *Brahmachárin*, or by a person of renowned virtues would not give rise to any title thereto in favour of the possessor. Any thing short of an absolute possession of animals, land.

and slave girls would not create a right thereto in favour of the person holding possession thereof.

The heirs of a person are bound to pay off his debts. But a son is not bound to discharge a debt incurred by his deceased father in his life-time for standing as a surety for another, or due by him to a wine-shop or a gambling saloon, or to his king as an unpaid tax on a trade. No unblameable person is bound to make good any food stuff, treasure, etc., held in trust by him, in the event of their being accidentally destroyed. But he is bound to make good the loss if they are destroyed through his wilful negligence.

A stealer of gold, weighing about eight *Ratis*, shall surrender himself to the king with a club in his hand, confessing his guilt in dishevelled hairs. He shall be exonerated of his crime, if he dies or not, after having been assaulted by the king with that club. A king commits sin by not striking the culprits hard in these cases. All forms of Bráhmaṇas are above corporeal punishment. A Bráhmaṇa, found guilty of an offence, should be deprived of his privileges, and his king shall cause his guilt to be proclaimed in the country, and banish him therefrom by branding his body with sticks of hot iron. A king, by punishing a Bráhmaṇa in any other form, shall be liable to atone for his sin.

An abettor of theft, as well as the person who receives any stolen article with a guilty knowledge, should be regarded as equally punishable as a thief. Punishments should be inflicted in consideration of the heinousness of a crime and of the bodily strength of a criminal, or otherwise according to the dictates of persons, well-versed in the *Védas*.

CHAPTER XIII.

In cases of litigation, a king shall ascertain what is true and what is false from the witnesses. Even honest S'udras, devoid of all feelings of envy and partiality, and whom the king may safely trust, may be cited as witnesses. A greater preference should be attached to the statement of a Brâhmaṇa than that of a non-Bráhmaṇa (witness). Witnesses, not formally adduced to give testimony, are not bound to appear at the court, but such witnesses, (accidentally) present in the court, if interrogated by the king, must speak truth, in asmuch as truth-speaking leads to heaven, and a lie is the key to hell-door. Even non-subpœned witnesses may give testimony in cases where (summoned) witnesses have fallen ill. An intoxicated person may cite witnesses to speak in his behalf. The king, the members of a tribunal, and even witnesses present therein acquire demerit through any violation of moral laws (in the course of a legal proceeding). Non-Bráhmaṇa witnesses shall give testimony either on oath or on solemn affirmation. Their evidences should be taken in the assembly of the king and the Bráhmaṇas, or before an imaged deity. Ten generations of a witness, giving false evidence on account of (for the acquisition of) a small animal, go to hell. False testimony, given on account of a cow, horse, or a man, leads ten, thousand, ten thousand and a hundred thousand generations of the speaker to hell. By speaking falsehood for the ownership of a land one commits the same sin as is committed by killing all the animals.

Falsehood spoken for (safe-guarding) the right of water produces a sin which is similar to that spoken of for the sake of a proprietary right in land. Falsehood, spoken

in connection with an act of sexual intercourse, equally soils the soul of the speaker as the two above. Falsehood, spoken on account of honey and melted butter, is equally venal as that spoken on account of a domestic animal. Falsehood, spoken for the sake of a cloth, paddy, or the *Védas*, is equally defiling as that spoken for the sake of a cow. Falsehood, spoken for the sake of a carriage or conveyance, is equally culpable as that spoken for the sake of a horse. A king shall punish a perjuring witness either with a fine or corporeal punishment. A falsehood, spoken for saving the life of a good man (falsely accused of an offence), constitutes no sin; but such a lie for the sake of saving the life of a wicked person should never be told. A king or his judges shall adjudicate legal proceedings. In proceedings concerning wives, kine, disputes of pregnancy, recognisances should be taken for a year, and the trial should go on after that time. Matters, of which a delayed adjudication may result in loss or damage, should be peremptorily adjudicated. Truth spoken before the president of a royal tribunal (*Pra'dviveka)* forms the highest virtue.

CHAPTER XIV.

THE period of death-uncleaness in respect of the initiated, *Ritviks* and *Brahmachárins*, lasts for ten nights, that in respect of the cognates of a deceased relation is for eleven nights. Kshatriyas remain unclean for twelve nights, Vais'yas remain unclean for fifteen days, and S'udras remain unclean for a month under the circumstance. A death-uncleanness occurring within the

term of a previous and existing one terminates with the latter. A new death-uncleanness, occurring in the small hours of the night on which a previous one would abate, lasts for another two days, while occurring on the morning of that date it lasts for three days more. The period of uncleanness incidental to the death of a person killed by a cow or a Brâhmaṇa lasts for three nights only. No death uncleanness should be observed in connection with the death of a suicide, dead by poison, hanging or drowning, or of a person dead from observing a religious fast *(Prâypaveshanam)*, or of one killed by fire or an arrow, or in a battle, or in appeasement of a royal wrath.

The tie of *Sapiṇdaship* terminates either in the fifth or seventh degree of consanguinity, and rules laid down in connection with death uncleanness shall hold good of birth uncleanness as well. The period of uncleanness incidental to the occurrence of a miscarriage of pregnancy in one's family lasts for as many number of days as that of the month at which the miscarriage has taken place, the observance of which is binding only on the parents. A death or birth uncleanness, heard of after the tenth day of its occurrence, should be observed (by the hearer) for another three days. *As'apinda* relations of a dead person remain unclean for two days after his death, while a disciple, on the death of his preceptor, remains unclean for a day and night. Similarly, the period of uncleanness to be observed in connection with the death of a S'rotriya is one day only. Such an uncleanness incidental to touching or carrying a dead body is one day. S'udras and Vais'yas remain unclean for ten days by voluntarily partaking of the boiled rice of a person labouring

under a death or birth uncleanness; while Bráhmaṇas and Kshatriyas, in distress, who have partaken of the cooked rice of one defiled by a birth, or death, uncleanness, should likewise remain unclean for ten days. A man remains unclean for three days on the death of a spiritual preceptor, or of a wife or son of a spiritual preceptor, or of a *Yajamâna* or of a disciple. A member of a superior caste touching the dead body of a member of an inferior caste, and *vice versa*, should observe a period of uncleanness laid down in respect of the member of the caste of the deceased. Having touched a *Chaṇḍâla*, parturient woman, or a woman in her menses, or a dead body, or a person defiled by the touch of any of these persons, one should regain one's purification by bathing with one's clothes on. Likewise, a man, having followed a corpse to a cremation ground, should recover his personal purity by bathing with all his clothes on. Certain authorities hold that having touched cooked food eaten by a dog (*lit*: unused residue of a dog's meal) one should regain one's purity by acting as above described.

CHAPTER XV.

Now I shall discourse on the mode of celebrating *S'râddha* ceremonies. Gifts should be made on the day of the new moon for the peace of the soul of one's deceased father; similar gifts may be likewise made on the fifth days of lunar months. *S'râddhas* should be performed on the receipt of articles enjoined to be used in the *S'râddha* ceremonies, and on the advent of

Brâhmanas, fit to be employed for the purpose at a place or country, where such performances are held as highly meritorious. The cooking and quality of the rice (to be used in connection with a *S'râddha* ceremony) should be made as good as one's means would admit of. Nine or any odd number of *S'rotriya* Bráhmaṇas of unimpeachable character, and full of health, vigour, and personal beauty, and possessing eloquence and learning, should be feasted on the occasion of a *S'râddha* ceremony. Certain authorities aver that young Bráhmaṇas should be feasted instead, and the performer of the ceremony should look upon each of them as his own father, and refrain from making friends or friendly ribaldry with them. In the absence of a son, one's *Sapiṇdas*, disciples, or *Sapiṇdas* on the mother's side, shall be competent to celebrate one's *S'râddha* ceremony.

In the absence of disciples, one's priest (Ritvik) and spiritual preceptor shall be competent to perform one's *S'ràddha*. An offering, consisting of sesame, *Mâsha* pulse, barley, *Vrihi* grain, and water, offered unto one's departed manes, gratifies their cravings (for *Pindas*) for a month. A *S'ráddha* ceremony celebrated with the offerings of venison, or mutton, or with the flesh of a hare, *Ruru* dear, rhinoceros, or boar, in honour of one's departed manes, fills them with satisfaction for a year. A *S'râddha* performed with the offerings of cow-milk, and sweet porridge (*Pâyasa*) fills them (with satisfaction) for a year. Offerings, consisting of the flesh of a large or black goat, or of that of a rhinoceros or *Kâlasâka*, smeared with honey, and made unto one's departed manes, fill them with satisfaction for a period of twelve years. Thieves, eunuchs,

degraded persons, athiests, *Virahâs** *Didhisupatis*† *Agredidhishupatis*‡ and men who act in the capacity of priests to women only, worshippers of village deities, goat-keepers, drunkards, gluttons, wicked or depraved individuals, professional false witnesses and warders should not be fed on the occasion of a *S'râddha* ceremony. Similarly, persons who partake of the boiled rice prepared by *Kuṇdas*,§ sellers of *Soma* Juice, incendiaries, poisoners, *Avakirnis*,|| keepers of concubines, persons who have wilfully known interdicted women, cruel men, individuals who have married before the marriage of their elder brothers, and such elder brothers, storers of grain, persons abandoned by their own people, parasites, individuals suffering from bad nails, psoriasis, purrigo and kindred cutaneous affections, professional sureties, usurers, trades-men, artisans, archers, and professional dancers, singers and musicians should not be fed in connection with celebrations of *S'râddha* ceremonies. Individuals whom their fathers have reluctantly separated from the family commensality should not be likewise fed on the occasion of a *S'râddha* ceremony. Several authorities aver that one's cognates

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* Virahas. Persons who have neglected their domestic fires.

† Didhishupatis. Persons who have carnal intercourse with their brothers' widows without any religious injunctions.—*Tr.*

‡ Husbands of married women whose elder sisters are still unmarried.

जेष्ठायां यद्यनूढ़ायां कन्यायामुह्यतेऽनुजा ।
सा चाग्रेदिधिषुर्ज्ञेया पूर्व्वाच दिधिषु मता ॥

§ A son born in adultery while the married husband of his mother is living.

|| Religious students who have committed acts of incontinence.—*Tr.*

and disciples should not be fed in connection with the celebration of one's *S'râddha* ceremony.

A performer of a *S'raddha* ceremony should cause to be fed that day (date of the celebration of the *S'râddha*) Bráhmaṇas, possessed of more than three qualifications. A *S'râddha* ceremony performed by a person, seated on the bed of a S'udra, leads to a residence of his departed manes among excrements, for a month. Hence, one should practise *Brahmacharyayam* on the day of the celebratioh of a *S'râddha* ceremony. Oblations of boiled-rice looked at by a dog, *Chaṇdâla* or by a degraded person (after a *S'râddha* ceremony) become defiled, hence such boiled-rice should be given away or strewn over with sesame seeds. Bráhmaṇas, who are sanctifiers of rows (Pankipâvanâs), guard against the soiling of such oblations. Persons, well-versed in the *Védas* with six sub-divisions, who are elderly *Snâtakas* as well, and have a thorough knowledge of the *Sâma Véda*, *Trinâchiketas*, *Trimadhus, Trisaparṇas*, and of *Mantras* and laws of virtue, and teach the *Vêdas* to their disciples, are called *Panktipávanás* (sanctifiers of a row of Bráhmaṇas, seated down to a meal). Incompetent Bráhmaṇas should not be engaged for performing *Homas.* According to a certain authority such men should not be engaged in performing *S'ráddhas* only.

CHAPTER XVI.

OBSERVING perfect continence, and with all the hairs of his body shaved, one should read the *Védas* in the months of *S'rávana* and *Bhâdhra*, or during the five

months the sun follows the southern course. One should not eat cooked meat during the time. These vows should be observed for two months or more. The *Védas* should not be studied on days when the roaring winds raise up clouds of dust from the ground, nor on nights when claps of thunder, or peals of trumpets, or sounds of drums, or barks of dogs, or brayings of asses, or howlings of jackals are heard, nor when thick mists enshroud the earth, in an unnatural season of the year, nor when purple rainbows are observed to span the firmament.

One should not study the *Védas* while attending to a call of nature. Several authorities aver that the *Védas* should not be studied on rainy evenings, nor on days or nights, when the sun or the moon is founded to be surrounded by rings of haloe, nor while seating on ant-hills. One should not study the *Védas* while in a state of fright, nor while riding a carriage, nor while seated with a leg cocked up. One should not study the *Vcdas* during the term of a birth or death uncleanness, nor at a cremation ground, nor by the side of a high road. Similarly, the *Védas* should not be read near a *S'udra* or a *Chaṇḍâla* (Divakirti), not at places exhaling a fetid smell or containing carcasses. On should not study the *Védas* during the term of a birth-unclean-ness, nor having had (*lit:* after the rising of) eructa-tions. The *Védas* should not be read on the happening, in an unnatural season, of such physical phenomena as roarings of rain clouds, earth-quakes, meteor-falls, down-pours of rain and flashes of lightning. Likewise the *Védas* should not be read during conflagrations of fire, or on descents of thunder-bolts in unnatural seasons of the year. The *Rik* and *Yajur Védas* should not

be read after having heard the chantings of *S'âman.* Similarly, roars of rain-clouds, heard in the sma'l hours of the night and before the expiry of the third watch, interdicts the study of the *Védas* on (the next morning). Several authorities aver that flashes of lightning seen in the morning should be likewise considered as prohibitive of the study of the *Védas.* No part or portion of the *Védas* should be read on evenings, marked by claps of thunder, or roars of rain clouds. Roars of rain clouds, heard after the mid-night, prohibit the study of the *Védas* on the next morning. Similarly, roars of rain clouds heard on the morning interdict the study of the *Védas* during the entire day. The death of the king of one's country, as well as interviews of friends on returning from a foreign country, should be regarded as instances on which the study of the *Védas* is prohibited. On the day on which the reading of a *Véda,* commenced before, is finished, all further studies should be regarded as interdicted by law. The *Védas* should not be studied on the occasion of a *S'râddha* ceremony, or friendly feast, nor on the reader having suffered from vomiting that day. Non-study for two days has been enjoined from the day of the new moon, each month, and the *Védas* should not be studied on days of the full moon, in the months of *Kârtika, Phâlguna,* and *A'shâda.* For three nights one should refrain from studying the *Védas* on the advent of the three *Ashtakâs.* According to certain authorities, such prohibition exists only in respect of the last *Ashtakâ.* One should not study the *Védas* on the occasion of friendly dinners. Several authorities aver that the study of the *Vedas* is prohibited during the first three hours and a half of each night. That portion of a *Véda,* which has once been

studied, should not be read over again. One should refrain from studying the *Védas* in a town, nor they should be read near the performer of a *S'ráddha* ceremony who has not fed the Bráhmaṇas with boiled rice, nor till one can recollect them.

CHAPTER XVII.

BRAHMANAS should eat in the houses of twice-born ones, true to their proper duties in life, and boldly receive, for the performance of their *Daiva* and *Pitri S'ráddha* ceremonies, as well as for the support of their preceptors and servants, the unsolicited gifts of commendable water, barley, fruits, honey, edible roots, beds, cushions, milk, paddy, milk-curd, fish, *Priyangus* (a kind of creeper) flowers, *Kus'a* grass and vegetables. Even Brâhmaṇas, who have abjured their own vocations, should receive those gifts from all except the S'udras. Bráhmaṇas may safely partake of boiled rice, belonging to the keepers of their own domestic animals, or to tillers of their own lands, or to their own paternal servants, or to hereditary friends of their families, even if such keepers of animals, tillers of lands, servants, and hereditary friends be S'udras; but they cannot eat boiled-rice belonging to S'udras, not falling under any of the foregoing catigories. Boiled-rice of traders other than actual artisans may be safely partaken of by Bráhmaṇas. Boiled rice, defiled by the touch of hairs or insects, should never be eaten. Boiled rice, touched by a woman in her menses, or trampled down by a bird, or looked at by a destroyer of human fetus (prócurer of abortion), or smelled by a cow, or having an offensive look, or served

without any curries, salads, or milk-curd, as well as that which is stale, and twice-cooked should not be eaten. Boiled rice served without cooked edible leaves (S'akas) or saturated with unwholesome fatty matters, offensive to taste, as well as putrid meat or honey should not be eaten. Boiled rice, collected from the refuge of other men's plates, or cooked by a prostitute, or belonging to an accursed individual, or to a man of low parentage, or to one under the ban of law or punished by a royal court (of justice,) or to a carpenter, miser, hunter, captive, artisan, or a professional physician, as well as that given by one's enemy, or by an *Uchchishta bhoji*, or by a Brahmaṇa, falling under the category of one supposed to defile a row of Brahmaṇas seated down to a dinner (*Apankteya*) should not be partaken of. Eating before the weaklings (of one's family) have taken their meals should be regarded as prohibited. Boiled rice, not formally dedicated to a deity, or in respect of which the rite of *A'chamanam* has not been performed, as well as the one which one can not leave at will, should not be eaten. Pure and impure boiled rice should not be promiscuously mixed together. Boiled rice, which has not been consecrated by having been offered unto a deity in the course of a *Pujá*, should not be partaken of. The milk of a parturient cow should not be used till before the expiry of ten days from the date of her parturition. Similarly, the milk of a she-goat, or of a she-buffalo should not be used till before the expiry of ten days from the date of her delivery. The milk of an ewe or of a she-camel, or of a female animal with un-bifurcated hoofs should not be used at all. The milk of a cow in heat, or of one showing inclination to be impregnated, as well as that

of one whose calf is dead, should never be used. The flesh of all five-nailed animals except that of a porcupine, hare, *Ghodá* (a genus of large lizards) rhinoceros, or a tortoise should be rejected as unfit for human consumption. The flesh of an animal possessing two rows of teeth, or of one possessing both wool and hair, or of one with unbifurcated hoops, as well as that of *Kalavinka* (sparrow), diver, crane (*Chakravaka*), swan, crow, valture, hawk, or domestic cock, or of a bird whose head and legs are red, together with the flesh of a boar, cow, or bullock, should never be eaten. Boiled rice (food) not prepared for, and offered unto, a deity, as well as the flesh of an animal, not slaughtered in connection with a religious sacrifice, should never be eaten. Garlics, tender shoots of trees, as well as milky exudations and red saps of plants or trees should be regarded as unfit for human use. The flesh of a wood-pecker, heron, *Tittibha, Mándhátri* and such like birds, as well as that of birds that fly by night, should not be eaten. The flesh of *Pratudas* (birds that dart upon their prey), of *Vishikeras* (birds that scatter their food with legs before eating), of web-footed birds, wholesome fish, as well as flesh of those enjoined to be slaughtered in connection with a religious sacrifice, or of those not killed by any poisnous beast or reptile, and wholesome flesh in general may be eaten.

CHAPTER XVIII.

A WOMAN (wife) is subservient to her lord even in respect of doing religious acts, and she should never supersede him (act independently of him) in these

matters. Controlled in her speech, mind, and senses, during her menstrual period, she, after the death of her husband, should evince her desire to be the mother of a male child by her husband's younger brother. In the absence of such an uterine brother of her deceased husband, she should get herself impregnated, for giving birth to a male child, by a *Sapinda* or a cognate relation, standing in the same category even through ties of spiritual clanship (Rishis), or bearing her the same relationship through the female line. Under no circumstances, she should let her menstrual period pass unfruitful. The causation of the birth of a male child in the womb of a widow by any one, not related to her as her husband's younger brother (or cousin), is interdicted according to the opinion of certain authorities. A widow, under the circumstance, will not be competent to get herself more than twice impregnated by her dead husband's brother. In the absence of any express stipulation, sons, begotten on her person, shall belong to their progenitor. Sons, begotten on the field (wife) of a person, who is alive, shall belong to the legitimate husband of the wife, or they shall be regarded as belonging both to their progenitor and the husband of their mother. In fact the fathership in these cases shall belong to either of these two persons (progenitor or mother's husband) who shall maintain the children.

A wife is bound to wait for six years for a husband who is unheard of, and to go to him on hearing of him. A wife shall refrain from even talking about her husband in the event of his taking to asceticism. Similarly, a Bráhmaṇa shall wait for twelve years, or for six years, according to several authorities, for an elder brother, considered in the relationship of fellow students of

the *Védas*, in matters of keeping the sacred fire, or of marrying his daughters, etc.

After her three successive menstrual periods, an unmarried girl, happened to be not given away in marriage by her father or paternal kinsmen, shall renounce the ornaments given her by her parents, and shall be competent thereafter to marry a commendable bride-groom in express defiance of her father, or father's friends. A girl should be given in marriage before she menstruates, and her guardians commit sin by not marrying her before that time. According to certain authorities, a daughter should be married before leaving her age of girlhood.

Money (gifts) may be taken from S'udras for the purpose of celebrating a nuptial or sacrificial ceremony. For other acts as well, money gifts may be received from S'udras, possessing a large number of cattle, from Bráhmaṇas, not keepers of the sacred fire, who are respectively masters of a hundred heads of cattle and are given to low pursuits, and from *Somapas*, who are respectively masters of a thousand heads of cattle. Articles of fare should be taken by one from persons of noble pursuit, in the event of one remaining without food up to the seventh part of the day. Every body is duly bound to speak the truth to his sovereign. A king is bound to support Bráhmaṇas of good conduct who are well-versed in the *Védas*, in the event of their practice of virtues being interfered with by thoughts of maintenance; otherwise he shall acquire demerit.

CHAPTER XIX.

DUTIES appertaining to (different) castes and orders of society have been described. Now I shall describe the acts by doing which a person becomes sinful. Now we shall discuss about the necessity of (atoning for the sin of) officiating as priests at the religious sacrifices of those who should not be thus served, of eating interdicted articles of fare, of omitting to do the proper acts, of speaking falsehood or that which should not be spoken, and of enjoying forbidden things. Several authorities aver that atonement is of no avail, since (our) acts are indestructible; while others opine that atonement (*Prâyaschittam*) is necessary. The Vedic aphorism that "by performing an *Agnishtoma* sacrifice over again, one gets progeny" predicates the necessity of one's making atonement for one's sin, "A vow-breaker, or a person not initiated with the holy thread (*Vrâtya*) becomes absolved of his sin by celebrating an *Agnishtoma* sacrifice." "A Bráhmanicide is exonerated from his sin by celebrating a horse-sacrifice." A penitent should be caused to celebrate an *Agnishtuta* sacrifice." These Vedic aphorisms emphatically demonstrate the necessity of atoning for one's sin. For the expiation of his sin, a sinner should practise penitential austerities, observe fasts, practise charities, perform *Homas*, and read the *Upanishads*, the *Vedânta*, the *Samhitás* forming the sub-divisions of the *Védas*, and the *Madhuvâta*, *Aghamarshanam*, *Atharvas'iras*, *Rudra'dhyâyam*, *Purusha-Suktam*, *Rajan-Rahin Sâman*, *Rathântaram*, *Purushagatim*, *Mahânâmnim*, *Mahâ-Vairâjam*, *Mahâdivâkirtyam*, *Mahishyavamânam*, *Kushmândam*, *Pa'vamânim*, *Sâvitrim*, and any of the *Yeshtya Sâma Mantras*. One's sins may be absolved by one's living simply on water, by abjuring all food

except leaves of edible plants or trees, by living only on barley diet, by licking gold, by drinking melted butter or *Soma*-Juice, or by eating only fruits.

A pilgrimage to any of the sacred pools or rivers, or a sojourn to a hermitage, mountain, or pasturage is purifying in its effect. Observance of perfect conti-nence, truthfulness, touching of water, fasting and lying down on the ground in wet cloths, are what con-stitute *Tapasyâ*. Gifts of gold, cows, clothes, horses, lands, sesame seeds, melted butter, and food should be made. Twelve months, six months, four months, three months, two months, one month, cr twenty-four days, twelve days, six days, three days, or one entire day and night should be respectively understood as terms of penitential penances. Any of the aforesaid measures of atonement should be adopted according to the nature of the place at which a person atones for his guilt. The austerity of these penances should be proportion-ate to the heinousness of one's sin. The practice of a *Krichchham*, *Ati-krichcham*, *Krichchhâti-krichchham*, or *Chândrâyaṇam* penance should be regarded as a sufficient atonement for all kinds of sin.

CHAPTER XX.

SINNERS, after suffering torments at sixty four different places of torture, are respectively reborn with the follow-ing physical deformities, or diseases. A Brahmanicide is reborn as a phagedenic lepor, a drunkard is reborn with black teeth, and a defiler of his preceptor's bed is reborn as a congenital blind or maimed person. A gold-stealer suffers from bad nails at his next incarnation,

a cloth-stealer is punished with psoriasis, a fire-stealer is punished with ring-like patches of eruptions on his skin, an oil-stealer is punished with pthisis, a gold-stealer is afflicted with ring-worm, a stealer of edible things is afflicted with indigestion, and a knowledge-stealer is punished with dumbness at their next birth. A man who kills his own preceptor is tormented with epileptic fits at his next incarnation. A cow-killer is reborn as a blind individual, a tell-tale is reborn as one with putrid nose, and a poisoner of other men's ears is tormented with fetour in his mouth at his next birth. A teacher of S'udra students is reborn as a *Chaṇḍála*. A seller of lead, of brass, or of Chowries is afflicted with the vice of drunkness at his next rebirth. A seller of animals with unbifurcated hoops is sure to be born in the womb of a female huntress at his next incarnation. A partaker of a *Kundá's* boiled rice is reborn in a family of menial servants. An astronomer suffers from tumours at his next birth, an atheist is reborn as a professional actor, an eater of interdicted articles of fare is tormented with boils and tumours at his next birth, a guide to a stealer of men or of the *Védas* is reborn as an eunuch, and a carnal knower of a cow, or of a *Chaṇḍáli* or *Pukkasi* woman is afflicted with diabetes at his next birth. A husband, who induces his own virtuous wife to lie with another man, is reborn as a blind individual. A person who carnally knows a courtesan or a woman of his own *Gotra*, as well as he who holds incest with his own father's or mother's sister, is successively reborn as a haunch back, dwarf, insane, diseased, deformed, indigent, short-lived, foolish, irascible, worthless, thievish, carrying out other men's behests, bald-pated, and miscreant person in low and vulgar families. Hence one

should atone for one's sin. Atonement preserves one's virtues intact and helps one to be reborn with commendable attributes and physical traits.

CHAPTER XXI.

A MAN should renounce a father who is a regicide, or an insulter of the *Vêdas*, or attends on S'udras as a priest, or procures abortions. Teachers and marriage-relations of a man, who mixes freely with S'udra men and women of *Antyâvasâyin* class, should assemble together to interdict the offering of libations of water unto his spirit, after death No funeral rites should be done unto him after his death, and the vessels to be used in the course of this interdicting rite should be of a defiling character. Slaves or servants should be sent to a town for fetching such polluted vessels. Then a slave girl should be ordered to fetch a pitcher full of water, and the man to be interdicted should be caused to stand with his legs apart, and with his face turned towards the south. Then the congregated persons shall loudly utter, "let us interdict the offering of libations of water unto this man." So saying they will mention the name of the interdicted individual and catch hold of one another's arms. His teachers and marriage relations, after having performed *A'chamanam* in the manner of *Prâchinâvali*, shall cast a look at his face and enter the village by a separate path.

He, who unknowingly speaks to such a person after the ceremony of formal interdiction, should regain his purity by repeating the *Sâvitri Mantra* for a whole night in a standing posture, while having knowingly

conversed with him, he should repeat standing the *Sâvitri Mantram* for three consecutive nights. In the event of his agreeing to do the necessary expiating penance, a golden pitcher should be caused to be filled with the water of a holy lake, and the interdicted person should be sprinkled over with water out of that. After that, the same pitcher should be successively made over to, and taken back from, the penitent, and the attending priest should recite the *S'ântam Dau*, *S'ântâ Prithivi, etc.*, *Mantram* from the *Yajur Véda*. After that, libations of melted butter should be cast in the sacred fire by reciting the *Pâvamânim*, *Taratsamandi* and *Kushmândi Mantras*. As an alternative gold should be gifted to a Bráhmaṇa and a cow to an *A'chârya*. He, in respect of whom expiation by death has been laid down, should do the proper penance and atone for his sin with his life. All funeral rites should be duly done unto his spirit after his death. Sprinkling of bliss-giving water over the penitent is laid down in respect of all minor delinquencies.

CHAPTER XXII.

BRAHMINICIDES, drunkards, men who defile the bed of their own *Gurus*, as well as persons who carnally know any female relations on their father's or mother's side, atheists, miscreants, and men, who do not renounce the degraded or keep their company, should be regarded as degraded persons.

Those, who associate with these (degraded) persons for a year, become themselves degraded. Degradation or fall in these instances means deprivation of the rights

and privileges of a Brâhmaṇa, and a degraded status in the next world. According to certain authorities. "Degradation" spells as hell. Manu has not included the first three of these heinous sins regarding woman within his list of sinful acts. Several authorities aver that a procurer of abortions, even if he does not defile the bed of his preceptor, should be regarded as a *Mahápátakin*. A woman, by carnally knowing a man, inferior to her in caste, becomes degraded. Bearing false witness, malice shown towards one's own king, and speaking falsehood to one's preceptor, should be regarded as acts equal to *Mahápátakas* in their atrociousness. Of Brâhmaṇas who are not competent to sit in the same row with other good Brâhmaṇas *(Apankteyas)*, beef eaters, denouncers of the *Védas*, *Avakirṇas* and those who have renounced the use of vedic *Mantras* or of the sacred *Gáyatri*, should be regarded as *Upapátakins* (minor sinners) *Ritviks* or teachers, attending as priests at any religious ceremony undertaken by any of these individuals, or giving instructions to any of them in scriptural knowledge, should be looked down upon by the society, and they should be held as degraded under certain circumstances. According to certain authorities, people who receive gifts from any of these people should be regarded as degraded. But no sin appertains to parents in receiving gifts from degraded sons, but degraded sons are disqualified from inheriting properties coming down from their parents. By falsely calumniating a Brâhmaṇa in society, one becomes equally degraded (as any of the aforementioned persons). By casting a false obloquy upon an innocent Brâhmaṇa, one acquires twice as much demerit as a calumniator of the foregoing type. A capable man that looks with indifference at the oppression

of a weak person by a strong one, when he can fully succour such a distressed person, becomes doubly sinful. For rudely attacking or insulting a Bráhmaṇa, one is punished with a residence for a hundred years in hell. By thus assaulting a Bráhmana one resides for a thousand years in hell. By drawing blood on his person one resides in hell for as many number of years as the number of dusts with which he dusts his wound.

CHAPTER XXIII.

A BRAHMANICIDE, without in any way covering or shielding his body, shall thrice pass through a blazing fire, or shall make himself the target of a soldier in battle, or shall roam about begging for twelve years in the garb of a *Brahmachárin*, carrying a *Khattánga* (club) and a human skull in his hands, confessing his guilt to the world. He shall turn away from the sight of an A'rya. A Bráhmaṇicide, by duly performing three ablutions, and by practising the *A'sanas* (postures of *Yoga*) at morning, noon, and evening, each day, shall perform the rite of *A'chamanam*, whereby he will regain his personal purity. As an alternative he shall thrice combat with a man, who has stolen all the possessions of à Bráhmaṇa, for the recovery thereof; and he shall be adjudged pure even if he dies in his attempt at recovering the goods of such a Bráhmaṇa; or under the circumstance, he shall give to a Bráhmaṇa that much money for the loss of which he contemplates to put an end to his life. A king, having killed a Bráhmaṇa, should regain his personal purity by performing an *Avabhritha* ablution after the celebration of a horse-sacrifice, or

he should perform any other *Agnistut* sacrifice by way of atonement. Having killed a woman in her menses or a pregnant woman in whom signs of pregnancy have not been fully patent, one should practise the foregoing kind of expiatory penance. A Bráhmaṇa, having killed a Kshatriya, should practise, for six years, the most austere of penances, and at the close of that he should make the gift of a bullock and a thousand kine. Having killed a Vais'ya, he should practise, for three years, the same austerities, and make the gift of a bullock and a hundred kine. Having killed a S udra, a Bráhmaṇa should practise, for a year, the same austere *Brahmacharyayam*, and make the gift of a bullock together with ten cows. The same expiatory penance should be practised for atoning the sin of killing a cow or a woman who has not menstruated.

Having killed a frog, ichneumon crow, she-mouse, or a hole-dwelling animal, one should practise the same expiatory penance as laid down in respect of atoning the sin of a Vais'ya-killing. Having killed a thousand of such vertebrate animals as lizards etc., or a cart-load of such invertebrate vermins as bugs, leeches, lice, etc., one should practise the same expiatory penance as the foregoing one. As an alternative a small gift should be made to a Bráhmaṇa for each animal destroyed. Having killed a eunuch, or a man with rudimentary (undeveloped) genitals, one should make the gift of a *Palâla* weight of lead and *Mâsha* pulse to a Bráhmaṇa. Having killed a boar, one should make the gift of a pitcherful of clarified butter to a Bráhmaṇa. Having killed a serpent, one should make the gift of an iron rod to a Bráhmaṇa. Having killed a *Brahmavandhu* (nominal Brâhmaṇa) woman, one should make the gift of

an animal to a Bráhmaṇa, whereas no such expiatory gifts should be made after having killed a *Venujivin* (one who lives by making bamboo-made articles). Having committed homicides out of greed for wealth, food, or beddings, one should practise *Brahmacharyayam* for a couple of years for each act of man-killing. Having killed an individual, attached to another man's wife, one should practise *Brahmacharyayam* for three years in succession. Having picked up an article belonging to a *S'rotriya*, one should return it to its owner, or renounce its possession. Having uttered a thousand words] in combination with an interdicted *Mantra*, one should perform an *Agnyutsâde or Nirâkriti* penance, which is the atonement for all *Upapâtakas* (minor sins). A false wife should be kept imprisoned in a room, on an allowance of daily sustenance. Having held incest with a female beast, other than a cow, one should recite the *Kushmânda Mantram*, and perform a *Homa* with libations of melted butter.

CHAPTER XXIV.

HOT wine should be poured into the mouth of a Bráhmaṇa, addicted to wine, until he dies; such a death is the only atonement for his sin. Having unknowingly taken wine, a Bráhmaṇa should practise a *Tapta-krichchham* penance by living for three days on each of the following substances, *viz.*, milk, melted butter, water and air; and after that, he should be again initiated with the thread. Having eaten any excrementitious matter, or semen, or the flesh of a camel, ass, domesticated pig or cock, or of a wild beast, or having smelled the

smell of wine coming out of the mouth of a drunkard, one should live on melted butter (for a dav) and practise *Prâṇâyâma.* The same expiatory penance should be practised for taking anything bitten by any of the foregoing animals. A man, who has defiled the bed of his elder or preceptor, should lie down on a red hot bed of iron, or he should be made to embrace a hot iron image of a female, or he should cut his genitals, and holding them in his united palms, should walk towards the south-west quarter, until he drops down dead from bleeding. Such a death absolves him of his sin. This penance should be likewise practised by one after having carnally known one's son's wife, or the wife of a friend disciple or cognate, or after having held incest with a cow. According to several authorities, the atonement in these cases is same as what has been laid down in respect of an *Avakirni*. A woman of a superior caste, having been found guilty of illicit intercourse with a man of an inferior caste, the king of the country shall cause her to be torn alive by dogs at a public place, or the guilty man should be dealt with in the same manner. An *Avakirni* (vow-breaker) should worship the deity *Niriti* at a crossing of two roads by sacrificing an ass; then clad in the skin of that ass from the surface of which hairs have not been removed and carrying a red alms-bowl, he should live by daily begging alms at the doors of seven men, confessing his guilt to the world, all the time. After thus living for a year, he should be judged pure again. An emission of one's semen during sleep, or out of fright, or on account of a disease should be atoned for by begging for seven days in the manner of an *Agnindhan*, and by performing a *Homa* with libations of melted butter. An act of masturbation should be atoned

for in the two following ways. Observing perfect continence, a masturbator should stand up from sunrise to sunset and take a single meal, each day, and mentally repeat the *Gâyatri mantra*; all night long. Having seen any impure thing, one should look at the sun and practise a *Prânâyama*. Having eaten any inpure or interdicted article of fare, one should take a good purgative, and after the cleansing of his stomach he should fast for three days; or without striving to come by any food he should live on ripe fruits, just of themselves fallen [from trees], and before they are siezed by any five-nailed animal.

After vomitting, one should drink clarified butter Having used any angry word, or behaved falsely and maliciously to any body, one should practise severe austerities, for three days. Having spoken a falsehood, one should perform a *Homa* by reciting the *Vâruni, Pâvamâni Mantram*. Certain authorities aver that, a lie is no lie if spoken for bringing about a matrimonial alliance, or the union of a man and a woman. But the slightest false-hood should not be spoken to a preceptor, in asmuch as a small lie in such a case leads the seven generations of the speaker to hell. For one year a *Krichcha Vratam* penance should be practised for atoning the sin of one's going unto an *Antyâvasâya* woman. An unwitting intercourse, under the circumstance, calls for a practice of the same penance for twelve days. Having visited a woman in her menses, one should practise a *Krichchha Vratam*, for three days.

CHAPTER XXV.

A PERSON, who has got no notoriety as a sinner, should practise an expiatory penance in secret. Having received the gift of an interdicted article, or having felt a desire for accepting such a gift, one should recite, standing in water, the four *Riks* beginning as *Tarat Samandi*, etc. Having felt a desire for eating an interdicted article of fare, one should make a gift of land. Having visited a woman in her menses, a man should recover his purity by simply bathing. Several authorities aver that, the penitent, under the circumstance, should live on milk regimen, for ten days, or live on simple water for two or three days. A procurer of abortions should take a light meal in the forepart of the day, and then clad in wet clothes, should perform a *Homa*, saying that, "I offer oblations unto hairs, nails, skin, flesh, blood, ligaments and bones (of the destroyed fetus) and unto the mouth of death and myself." According to several authorities, drunkards, Brâhmanicides, gold-stealers and defilers of their preceptors' beds should perform a *Mahâ Vyâhriti Homa* by reciting the *Mantra*, "extinguish my sin, O fire," or by casting libations of melted butter in the sacrificial fire by reciting the *Kushmânda Mantram*, or practise the aforesaid expiatory penance, or practise *Prânâyâma*, and thereafter bathe and recite the *Aghamarshanam Suktâm*. The last named measure is equally purifying as an *Avabhritha* ablution made after the celebration of a horse-sacrifice. As an alternative, those individuals (drunkards, etc.,) should recite the *Gâyatri* a thousand times. Sunk in water, a sinner should thrice repeat the *Aghamarshanam Suktam*, which tends to extinguish all sin.

CHAPTER XXVI.

THEN they discoursed on the places where the different portions of the vow of an *Avakirni* merge in after the vow is broken. The vital energy of an *Avakirni* merges itself in the Maruts, his strength enters the self of Indra, his Bráhmaṇic energy resorts to Vrihaspati, and the rest lie concealed in Agni. Hence he should install the sacred fire on the night of the new moon, and cast libations of clarified butter in it by way of expiation (saying as follows):—" Out of lust I have broken this vow, out of lust I have carnally known a woman while practising *Brahmacharyayam*, (*lit.* become an *Avakirni*) I offer these libations unto *Káma-Kâma*, I was overwhelmed, (by lust, my reason was overclouded. I offer these libations of melted butter unto *Kâma-Kâma*. Passion got the upper-hand of my soul, I was overwhelmed, I offer these libations of melted butter unto *Káma-Káma*. He should lay down the sacrificial twigs by reciting these *Mantras*, and having sprinkled water over them, he should construct the sa·ificial platform (*lit.* places) and stand by it. Then he should thrice recite the *Rik*, running as *Sanmásinchatu*; Then having recited the *Rik*, (commencing as) *Traya Imê Lokâ* (These three regions) he should regain his purity and religious privileges through the purity and privileges of every one residing therein. Thus one should perform the *Homa*, and thus these *Mantras* should be recited, after which a cow should be gifted to a Bráhmaṇa. This penance should be likewise practised by one who has acted in a crooked or miserly way, or has done any of the interdicted acts, or has eaten any of the interdicted food. Having cast one's seed in a S'udra woman, or having eaten any interdicted food, one should take

an ablution by reciting the *Vârunî Mantra* or any other sacred *Mantra* of the *Vêdas*. Having sinned with tongue or mind, one should, after reading the five *Maha Vyâhritis* in the morning, read the *Sarva Svâpo Va'cha*, etc., and the *Rik* running as *Ratris'cha Ma' Varuṇas'cha*, etc., in the evening, or perform a *Homa* by casting eight sacrificial twigs in the fire with the recitation of *Devâkritasya*, etc., *Mantra*; whereby one would be absolved of all sin.

CHAPTER XXVII.

NOW I shall dicourse on the mode of practising the *Krichchha* (most austere) penances. Take a *Havishya* meal in the morning on the first day, then fast for three successive days. After that, take a single meal at night and do this for three successive nights, then for three days live on what is obtained without solicitation, and after that fast, for three days more. A penitent shall remain standing in days, and pass the nights sitting, during the entire term of the penance. He shall content himself with little, speak nothing but perfect truth, abjure the company of the uncivilised (*Ana'ryas*) and use the skin of a *Ruru* or *Yaudha* deer. At each bath he should consecrate and touch the water by reciting the *A'pokishtâ Mantra* and thereafter perform the *Tarpaṇam* by offering libations of water to the following deities, as obeisance to *Homa*, to *Mohama*, and to the bow-wielding one (*Pinâka-hasta*), etc. These *Mantras* should be likewise used in conection with rites of *Homa* and *Suryopasthânam* (invocation of the sun). Then after the expiry of twelve days,

penitent shall cause the sacrificial porridge (*Charu*) to be cooked, and perform a *Homa* by offering oblations of that *Charu* to several deities. The *Mantras* to be recited at the time of offering these oblations are, "obeisance to Agni, obeisance to Soma, obeisance to Agni and Soma, obeisance to Agni and Indra, obeisance to Indra, obeisance to Vishvadevas, obeisance to Bráhmaṇ, obeisance to Prajâpati, obeisance to Agni, and obeisance to Svishtikrit. After that, he should perform the rite of *Brahma-tarpanam*. By this we have described the process of practising the severest form of expiatory penances and austerities.

The second form of practising a *Krichchha Vratam*, consists in one's living on articles, obtained without begging or solicitation. The third form consists in living on water. By practising the first form of penance one becomes pure, holy and competent to perform religious rites. A practice of the second form extinguishes all forms of sin, except the *Mahâpâtakas*, whereas that of one of the third form grants absolute absolution. A practice of any of these three forms of expiatory penances ranks equal in merit with an ablution made after the study of all the *Védas*. He, who is cognisant of this fact, becomes favoured of the gods.

CHAPTER XXVIII.

Now I shall describe the process of practising *Chândráyaṇam*. Rules to be observed in practising this penance have been already set forth. In the *Krichchha* form of *Chândráyaṇam*, a penitent should have his head cleanly shaved, and observe a fast on the day of

the full moon. The rites of *Tarpaṇam*, *A'jya-Homa* (*Homa* done with libations of melted butter), consecration of the clarified butter and invocation of the moon, should be done by reciting the *Mantra*, running as *Apyâyasva Sante*, etc. Libations of clarified butter, should be cast in the sacred fire by reciting the four *Mantras* running as *Yaddevâdevahelanam*, etc. Then a *Homa* should be performed by casting twigs of sacrificial trees in the fire with the accompaniment of *Deva Kritârtha*, etc., *Mantra*. The morsels of food should be consecrated by reciting the Om, *Bhur*, *bhuvah*, *Svastapah Satyam Yas'ah S'rirupam Giraujastejah Purusha Dharma S'ivah S'iva*. Then *Namas Svâhâ* should be mentally recited. The morsels of food should be made of a size as to admit of being easily introduced into the cavity of the mouth. These morsels should be made either of *Charu* (sacrificial porridge), or of articles obtained by begging, fried barley-powder, barley, leaves of edible plants, milk, melted butter, fruits, edible roots, bulbs, or of simple water; each preceding substance being held more meritorious than the one immediately following it in the order of enumeration. Such fifteen morsels of food should be taken on the day of the full moon, and a penitent shall daily decrease the number of morsels by one during the dark fortnight, observing a perfect fast on the day of the new moon, and thereafter increasing the number of morsels by one, each day, till the day of the full moon. According to certain authorities this penance of *Chândrâyaṇam* is completed in a single month. By practising it for a month, a penitent is absolved of all sin, by practising it for a couple of months he purifies his own spirit together with those of his ten immediate ancestors

and descendants, and consecrates the row (*Pankti*) of Bráhmaṇas in which he sits down. By practising it continuously for a year, one ascends to the region of the moon.

CHAPTER XXIX.

SONS shall divide among themselves the estates of their father, after his death. A father, on the cessation of the menstrual function of his son's mother, may divide his properties, in his life-time, among his sons, if he so desires it. A father may bequeathe his whole estate to his eldest son, providing mere maintenance to other sons, or leaving to them only properties enough to defray the costs of their subsistence. The merit of a divisioner of estates is increased by making such a partition. Twenty parts of a partitioned (paternal) estate, together with male and female slaves, domestic animals each possessing two rows of teeth, cars, cows and bullocks, should form the portion of an eldest son; blind, maimed, castrated animals, as well as those, that are deprived of the power of locomotion, should fall to the portion of a second, (*lit.* middle) son. In the event of his father dieing, possessed of a large number of sheep, a sheep, cart, paddy, iron (implements), together with a house and a quadruped should fall to the portion of a youngest son, and the rest of the property should be equally divided among all the sons. As an alternative, an eldest son shall take two parts, and the remaining sons shall take one part, each, of a partitioned paternal estate; or each successive son shall take one part less than a brother immediately

his elder. An eldest son shall take ten parts of animals, one animal with bifurcated hoops, and a bullock. A son of an eldest son shall take a sixteenth part of the number of animals, or he shall take an equal share with his youngest uncle, or sons of different mothers (by a common father) shall take specific shares according to the difference of their mothers.

A sonless father shall give away his daughter in marriage, saying "her sons shall be my sons." Several authorities hold that mere entertainment of such a thought by a father in his mind will create the right of *Putrikâ*. Hence, there is a prohibition regarding marrying a brotherless bride, inasmuch as the existence of *Putrikâship* in such a case may not be easily discovered. Persons related to a (deceased) individual by ties of *Gotra*, *Pinda*, or spiritual clanship (*Rishi*), may inherit the estates left by him. The estates of a childless person shall go to his wife after his death, or his widow shall seek for a son from his uterine brother. A son begotten on such a widow by any one except her deceased husband's brother shall not be competent to inherit the property of his mother's deceased husband. Unmarried daughters, not well-settled in life, shall inherit the *Stridhanam* of their mother. Money-doweries obtained at the time of a sister's marriage shall go to her brothers after her mother's demise, or according to several authorities, they may take the money even during their mother's life-time. Estates left by a deceased individual should be first divided among persons living in commensality. On the death of an elder brother who had been living in commensality, a brother of his, living separate, shall inherit his property. A brother born after the partition (of his paternal estate) shall be an heir

to his father's portion only, (and not to any subsequent accretions made thereto by his brothers.) Of brothers living in commensality and belonging to a joint-family, one happening to be a practising physician, while others are not physicians (*Avaidyas*), the physician brother shall be the owner of all the properties earned by him.

Aurasa (1), *Kshetraja* (2), *Datta* (3), *Kritrima* (4) *Gudotpanna* (5) and *Apaviddha* (6) all these (six) kinds of sons are competent to inherit their paternal properties. *Kánina* (7), *Sahoda* (8), *Paunarbhava* (9), *Putriká-putra* (10), *Svayamdatta* (11), and *Krita* (12) sons inherit only the *Gotra* of their fathers, but they, in the absence of any *Aurasa*, etc., sons of their father, shall be deemed competent to inherit a quarter part of the estate left by him.

A good and eldest born son of a Bráhmaṇa father by a Kshatriya mother shall take equal shares with a son begotten by his father on a Bráhmaṇa wife, but a son of a Kshatriya mother, under the circumstances, not possessed of the foregoing qualifications, shall not take the preference of an eldest born. Sons born of Vais'ya and Kshatriya wives of a Bráhmaṇa testator, (*Dhani*) shall inherit his property according to shares and principles laid down before in connection with sons of Bráhmaṇa and Kshatriya wives of a Bráhmaṇa. A son, begotten by a Kshatriya on a S'udra wife, shall inherit his property in the manner of a disciple, in the event of there being no other kinds of sons of his father, and on the proof his nursing him at his death-bed. A son begotten by a man on a wife belonging to the same caste with him (*Savarṇá*) shall be debarred from inheriting his paternal estates on his happening

to lead an improper life. *S'rotriyas* should be regarded as heirs to estates left by childless Bráhmaṇas, while estates left by members of any other caste shall vest in the sovereign of a country. Idiots and eunuchs are entitled to maintenance only. A son of an idiotic father shall take a share like a son begotten on a S'udra mother. Water, articles of confectionary or of culinary art, slave girls, and articles necessary for the purpose of practising *yoga* can never be partitioned. All matters of doubt should be submitted to the deliberations of at least ten honest, greedless, impartial men of wisdom of the following type, for settlement. Four ot them must be Bráhmaṇas well-versed in the *Védas*, one member of good conduct from each of the following orders *viz.*, *Brahmachârins*, house-holders and *Vânaprasthas* (forest dwelling hermits,) and three several Jurists, well read in the regulations (Law). A council consisting of ten members of the aforesaid types is called a *Parishad*. In the absence of a *Parishad*, all matters of dispute should be adjudicated according to the dicisions of good *S'rotriyas*, well versed in the *Vedas*, inasmuch as they are above all feelings of partiality or unjust oppression. By practising special virtues the virtuous go to heaven, culture of knowledge being the highest of them all.

THE END

APASTAMBHA SAMHITA

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Apastambha Samhitâ

A'PASTAMVA SAMHITA'

CHAPTER I.

Now I shall describe the modes of practising expiatory penances to be respectively practised for their benefit by sinners of all castes in the order of enumeration, as formerly narrated by *A'pastamva*. (1)

The holy sages (*Munis*) having approached that foremost of the *Rishis*, who was free from all calumnies and was blissfully seated in a secluded place, calmly reposing in the illuminating principle of pure knowledge—him *A'pastamva* of undistracted mind, the foremost of the knowers of *yoga*, they addressed as follows. (2—3)

Instruct us, O lord, how men, who walk in the path of inequity and are addicted to sinful practices, can obtain there exoneration. (4)

Rearing of cattle, prosecution of agriculture in times of distress, distribution of charities to the poor, and feeding, and giving medicines to, Brâhmaṇas, suckling and protecting the children are the duties of a house-holder. Tell us, O lord, low shall (a house-holder) atone for any act of injury unknowingly or unintentionally done to a cow, etc.? (5—7)

Having been thus addressed by the *Rishis*, the holy *A'pastamva*, with his head bent down in recognition of the honour shown to him, looked at them and gave utterance to the following words of unflinching certainty. (8)

Any mishap happened to the life of a child, while suckling it, or to that of a Brâhmaṇa while feeding, or medicinally treating him, calls for no atonement. (9)

Later on I shall describe the form of an expiatory penance to be practised for the death of a cow, dead while treating her medicinally; but according to several authorities, no sin is committed by giving sustenance or medicine to a cow (even if she dies in consequence thereof). (10)

Drugs, salt, oils, food and nutritious things in general conduce to the preservation of animal-life, and hence no atonement is necessary (if an animal dies during the administration of any of these articles.) (11)

But these things should not be given in inordinate quantities. They should be given in moderate doses and at proper seasons. The practice of a *Kṛichchha Vratam* is the atonement for the death of cow, dead in consequence of excessive drugging or feeding. (12)

Three days' fasting constitutes a quarter part of the penance. Living on food, obtained without solicitation, for three days, constitutes a quarter part of the penance. Taking only a single meal at night, for three days, constitutes a quarter part of the penance, and taking a single meal in the day, for three days, constitutes a quarter part of the penance. These four quarter parts constitute a *Prâajâpatyam Vratam.* (13—14)

A S'üudra, standing under the obligation of practising an expiatory penance, should practise that form of quarter *Prâjâpatyam* in which a single meal at morning (day) has been enjoined to be taken for three successive days; a Vais'ya, under the circumstance, should practise the form in which a single meal at evening (night) for three successive days is enjoined to be taken, a Kshatriya, under the circumstance, should live, for three days, on food obtained without solicitation, while

a Bráhmaṇa should observe a continuous fast for three days. (15)

A single quarter of the penance should be practised on the death of a cow in confinement, two quarters on the death of a cow with the halter round her neck, three quarters, on the death of a bullock in harness, and the entire (four quarters) penance, on the death of a cow or bullock, dead from the effects of a blow or lashing. (16)

A half-penance should be practised on the death of a cow, dead through the effects of injudicious fastenings of bells round her neck, inasmuch as the purpose of such a fastening is mere ornamentation. (17)

A three quarter part of the penance should be practised on the death of a cow or bulluck, dead on account of harnessing it to a cart, or subjecting it to carry a weight, which is beyond its strength, or of fastening it to a rod or post, or keeping it huddled together with other cows in a pen of cowshed for a time which is beyond its endurance. (18)

Having killed a cow or a bullock with a weapon, cudgel, or stone, or with any other implement of violence, people, should practise the four quarters of a *Prâjâpatyam Vratam.* (19)

A Bráhmaṇa, under the circumstance, should practice an entire *Prâjâpatyam*; a Kshatriya, under the circumstance, should practise a three-quarter part thereof, a Vais'ya, under the circumstance, should practise a half *Kṛichchha Vratam*, while a S'ṻdra, under the circumstance, should practise only a quarter part thereof. (20)

For the first two months, calves should be allowed to suckle their mothers; for the next two months, only two

teats should be fully milched, for the next two months a cow should be milched once a day; after that they may be milched as liked. (21)

If a cow dies in the attempt at controlling her within a fortnight after parturition, one should give a clean shave to one's head and practise a *Prâjâpatyam* penance (22)

Pious men should yoke eight bullocks to a plough, those, living by agriculture, should yoke six bullocks to a plough. It is the cruel who yoke four bullocks to a plough, those who yoke a couple of bullocks to a plough should be branded as killers of bullocks. (23)

A three quarter part of the penance (enjoined to be practised for expiating the sin of cow-killing) should be practised on the death of a cow or bullock, dead on account of excessive milching, or for being subjected to carry an inordinately heavy weight, or in consequence of the perforation of its nose (for gliding through it the leading string), or from the effects of a fall from a hill or a river-bank. (24)

A cow should not be fastend with a rope of strings made of cocoanut or palm fibres, nor with one made of twisted *Kus'a* grass or of strings of leather, in as much as such a rope interferes with its comfort and free movements. (25)

A bullock should be fastened (to a pole) with a rope of *Kus'a* or *Kâs'a* grass and with its face turned to wards the south; no expiation is necessary for the act of one's trampling a fire under foot while attending to a cow or bullock. (26)

On the death of a cow or bullock through injudicious fastening or penning, or through the administration of an improper medicine by a physician, one (its

owner) should doubly practise the penance of *Govratam.* (27)

Having broken the horns or bones of a cow, or having cut her tail, one should live simply on milk for seven days. (28)

Or one should live on barley diet mixed with cow's urine, under the circumstance, until she does not become sound again. This is what is enjoined by *Us'anâh.* (29)

No expiation is necessary for the death of a cow, dead from falling in a natural cave or in a well, while grazing or freely roaming about. (30)

Having jointly killed a cow, each of the several killers should separately practise a quarter-penance by way of expiation. (31)

No atonement is necessary for the death of a cow, dead from the effects of cauterisation, or from the effects of bringing about an instrumental parturition, in a case of difficult labour. (32)

One should clip the nails of one's fingers and toes, and shave the hairs of one's body while engaged in practising a quarter-penance. The beard and moustache should be shaved in connection with the practice of a half-penance; all the hairs of the head except a tuft of hair at the crown, should be shaved while practising a three-quarter-penance, while a complete shaving of the head is enjoined in respect of the practice of a full penance. (33)

Two fingers' widths of the tips of a woman's hairs should be clipped, where a complete shaving of her head would be found to have been laid down in the regulations. (34)

CHAPTER II.

ARTICLES of manufacture just received from the hands of artisans, things brought from out side a village, acts done by infants, women and old men, and things not directly found to be impure, should be regarded as pure. (1)

Having drunk water in a *Prapâ*,* or that lieing accumulated in a forest or in the furrows of a ploughed field, as well as that which is flowing out of a pond, or is owned by a *S'vâpak* or a *Chaṇḍâla*, one should regain one's purity by drinking *Panchagavyam*. (2)

A current and continuous stream of water, dusts blown about by the wind, women, infants and old men are never defiled. (3)

One' own bed, wife, progeny, wearing apparels and sacred bowl are always pure; belonging to others they are impure. (4)

Having drunk water out of, or bathed in, a well or tank, caused to be excavated by another, one should regain one's purity by drinking *Panchagavyam*. (5)

Water purifies the unused residue of another person's meal and things, that are generally impure, or are even smeared with excrement, when that water is defiled what can impart to it its lost purity? (6)

That water, by lying exposed to the sun, and through the contact of air and cow's urine, becomes pure again. (7)

Water, defiled by the contact of skin, hairs, and bones, etc., or touched by a camel, ass, etc., should be baled out of its receptacle, or the following method should be adopted for its purification. (8)

* A place where water is distributed to travellers.—*Tr.*

The water of a well that has been defiled by the contact of excrementitious matter, or into which a tiger, jackal, ass, or a camel has fallen, should be completely baled out, and several handfuls of clay should be taken out of its bottom. Then the compound known as *Panchagavyam* and handfuls of fresh earth should be cast into it. This is how a defiled well should be purified. (9—10)

A hundred pitchers of water should be baled out of a pond or tank, and *Panchagavyam* should be cast into it. This is how a defiled pond or tank should be re-purified. (11)

How shall a Bráhmaṇa, who has drunk the water of a well, defiled by a human carcass, shall recover his personal purity? I have a doubt as regards this. (12)

Having drunk water out of a well whose water has been defiled by the immersion of an undecomposed and unsecreting corpse therein, a Bráhmaṇa should fast for an entire day and night and recover his purity by drinking *Panchagavyam*, thereafter. (13)

Having drunk water out of a well, defiled by the immersion of a fetid and decomposed corpse therein, a Bráhmaṇa should practise a *Chándráyaṇam* or a *Tapta Kṛichchha Vratam* by way of purification. (14)

CHAPTER III.

HAVING unknowingly lived in the house of a man of vile caste, and come to know of it afterwards, a Brahmaṇa should first obtain the commisseration of the Bráhmaṇas, and then practise a *Parâka* or a *Chándráyaṇam Vratam* for regaining his purification.

A S'üdra, under the circumstance, should practise a *Prájápatyam* penance. The remaining items such as honorariums, etc., are in accordance with the nature of the penance practised. (1—2)

The practice of a *Krichchha Vratam* should be laid down as a proper expiatory penance for those that might have taken any cooked food in that house, while those who have dined with such individuals should practise quarter *Krichchha Vratas* by way of expiation. (3)

People drinking, out of a well, defiled by the touch of a corpse, or with men, made unclean by the touch of a dead body, should fast for a day and thereafter regain their purity by drinking *Panchagavyam*. (4)

Old men, infants, invalids (sick folks) and pregnant women should take a single meal in the night in cases where a complete fast is enjoined for others; girls should have their meals, under the circumstance, at the expiry of two *Praharas* (six hours of the day). (5)

Old men of eighty years, boys below sixteen, women and sick folks are required to practise half penances only (for the expiation of any sin or misdemeanour) (6)

Friends and preceptors of infants, above five years and below eleven years of age, should practise expiatory penances on their behalf, when necessary. (7)

Persons, falling ill while practising a penance, should regain their purity by causing its unperformed residue to be practised by others, so that their lives may not be anywise imperilled. (8)

Persons, not helping with food a fasting penitent dying out of hunger, or of any disease, commit sin by witholding such help. (9)

Even the practice of an expiatory penance, for its full and proper term, by a person does not absolve him

of his sin without the acknowledgement of it by Bráhmaṇas, a penitent, after the expiry of half the term of a penance, may be regarded as pure, if the foremost of Bráhmaṇas pronounces him so. (10)

Members of the three social orders (of Kshatriya, Vais'ya and S'üdra) shall never utter the term, 'completed' in respect of the completion of an expiatory penance; even at the point of death they shall cause it to be pronounced by a Bráhmaṇa. (11)

The merit of causing a Bráhmaṇa to undertake a pilgrimage to a sacred place, or to make an ablution in a sacred pool, belongs to him on whose behalf he makes such a pilgrimage or ablution. (12)

CHAPTER IV.

WHAT is the proper expiatory penance for one, who drinks water out of a cup or well belonging to a *Chaṇdála*, and how does the form of that penance should differ according to the caste of a penitent? (1)

A Bráhmaṇa, under the circumstances, should practise a *Sántapanam Vratam*, a Kshatriya, a *Prájápatyam*; a Vais'ya, a half *Prájápatyam*, and a S'udrá, a quarter *Prájápatyam*, respectively. (2)

Having unknowingly touched a *Chaṇdála* or *S'vapacha* before washing his face after a meal, a Bráhmaṇa should regain his purity by practising an expiatory penance. (3)

After having eight thousand times repeated the *Gáyatri*, or a hundred times the *Drupada Mantra*, or after having recited, for three nights, any other sacred

Mantra in tearful eyes, he should drink *Panchagavyam*, whereby he would be pure again. (4)

A Bráhmaṇa, having touched a *Chaṇḍála* before washing his person after attending to a call of nature, should, for three nights, practise the proper expiatory penance, while the term of the penance should be extended to six days in case where he might have touched a *Chaṇḍála* before rinsing his mouth with water, after a meal. (5)

What would be the form of expiation for one, who has gone unto a woman in her menses, or touched a woman in her flow, or a member of any other vile caste, while drinking water, or has touched the excrementitious matter of these persons? (6)

What would be the form of expiation for him who might have touched any of these people? Having touched any of these, while taking one's meal, one should, for three nights, practise the proper expiatory penance, while one, defiled by the touch of any of these, while drinking water, should practise the penance for three days only. (7)

A touch of any of these individuals, after attending to any other call of nature, or after coition, should be expiated by practising a *quarter Krichchha Vratam*, while defiled by their urine and stool, one should practise the penance for one and three days, respectively. (8)

It is enjoined that one defiled by the touch of any of the aforesaid people, while brushing one's teeth, should practise the proper expiatory penance for a single day. (9)

What would be the form of expiation for a Bráhmaṇa,

who has eaten fruits seated on the branch of a tree which a *Chandála* has climbed up at that time? (10)

With the permission of Bráhmaṇas, he should bathe with all his clothes on, fast for a whole day and night, and thereafter regain his purity by taking *Panchagavyam*. (11)

A Bráhmaṇa, having touched anything impure, before washing his face after a meal, should regain his purity by fasting for a night, and by taking *Panchagavyam*, as well. (12)

CHAPTER V.

WHAT would be the form of expiatory penance for a twice-born one, who, touched by a *Chaṇḍála*, drinks water before performing an *A'chamanam*? (1)

A Bráhmaṇa, under the circumstance, should regain his purity by fasting for three nights and by taking *Panchagavyam*, while the term of the penance is two days only for a Kshatriya, its other factors remaining the same. (2)

No expiatory penance, vow, *Tapasyá*, or *Homa* exists for a member of the fourth social order (S'üdra). (3)

S'üdras should not be enjoined to drink *Panchagavyam*, inasmuch as they are not privileged to utter any *Mantras*. A S'üdra, guilty of any delinquency, should regain his purity by confessing it to a Bráhmaṇa and by making gifts. (4)

A Bráhmaṇa, who has unknowingly partaken of the unused residue of another Bráhmaṇa's meal, should recover his purity by reciting the *Gáyatri*, for a whole day and night. (5)

A Brahmana, who has unknowingly eaten the unused residue of the meal of a Vais'ya, should regain his purity by practising the penance for three nights, and by drinking the washings of *S'ankhapushpi* (a kind of creeper). (6)

A Brâhmaṇa commits no sin by partaking of the unused residue of the meal of a Brâhmaṇi, or by eating out of the same plate with her. It carries the sanction of the wise. (7)

A man, having partaken of the unused residue of any other woman's food or drink, should regain his purity by practising a *Prájápaṭyam*. It is so laid down by the holy Angirâ. (8)

Twice-born ones of different orders, having partaken of the unused residues of the meals of low-caste individuals, should respectively practise an entire, half and quarter *Prájápatyam* penance by way of expiation. (9)

A Brâhmana having partaken of any human excrements, should practise a *Tapta-kṛichchha vratam*, while having partaken of any thing previously eaten by a crow or a dog, he should practice a *Prâjâpatyam*. (10)

A Brâhmaṇa, who, before washing his mouth after a meal, might have unintentionally touched a dog, cock, S'udra, wine bowl or any thing defiled by being seated upon by an unholy bird, should regain his purity by fasting for an entire day and night, and by taking *Panchagavyam*, thereafter. (11)

A Brâhmaṇa, touched by a Vais'ya who has not washed his face after eating, should recover his purity by thrice bathing and reciting the sacred *Mantras* in the course of a day. (12)

A Brâhmaṇa, touched by a Brâhmaṇa who has not washed his face after eating, should regain his purity by making an *A'chamanam*, after a bath. This is the injunction of the holy *A'pastamva.* (13)

CHAPTER VI.

NOW I shall deal with the form of expiatory penance to be practised for wearing or using a cloth dyed with indigo. Indigo-dyed clothes are not defiling when worn by women for beautifying their persons, or used by them in their beds. (1)

By sowing, or selling indigo plants, or making livelihoods out of them, Brâhmaṇas should be degraded, or they should regain their purity by practising three *Kṛichchha Vratas.* (2)

Ablutions, gifts, penitential austerities, *Homas*, *Tarpaṇas* and the *Panchayajnas*, as well as the study of the *Védas*, made by him who wears an indigo-dyed cloth, fail to bear any fruit. (3)

A Brâhmaṇa, having worn an indigo-dyed cloth on his person, should regain his purity by fasting for a whole day, and by taking *Panchagavyam.* (4)

A Brâhmaṇa, through the pores of whose skin the expressed juice of Indigo enters into his body, becomes degraded, and such a Brâhmaṇa should recover his purity by practising three *Kṛichchha* penances. (5)

A Brâhmaṇa, whose body is pricked into by the twig of an Indigo plant, and especially if blood oozes out of that wound, should practice a penance by way of expiation. (6)

A Brâhmaṇa, having unknowingly walked through a row of Indigo plants, should fast for a whole day and night, and regain his purity by drinking *Panchagavyam*, thereafter (7)

Boiled rice (article of fair) carried in a cloth, dyed with Indigo juice, should be regarded as unfit to be partaken of by Brâhmaṇas, and those who partake of such boiled rice, should practise expiatory penances. (8)

A Brâhmaṇa having unknowingly taken the expressed juice of Indigo, should regain his purity by practising an expiatory penance. This is the dictum of the holy *A'pastamva*. (9)

That part of a field in which Indigo is sown remains polluted for twelve years, after which period it becomes pure again. (10)

CHAPTER VII.

AN ablution by a woman, on the fourth day of her flow, is commended. One should visit a woman on the suppression of her flow, each month. (1)

Hæmorrhage from the uterus of a woman should be regarded as a disease, and such a discharge of blood does not affect her personal purity, in asmuch as it is the outcome of a pathological condition, and not a normal, physiological function in itself. (2)

A woman :remains unclean as long as the flow continues in her, each month. She becomes clean again on the suppression of the discharge, and becomes fit for the purposes of domestic or conjugal duties. (3)

On the first day of her menses, a woman becomes (impure as) a *Chaṇḍâli*, on the second day of her flow she becomes (unclean as) a woman who has killed a

Brâhmaṇa, on the third day of her flow she becomes impure as a washer woman, while she regains her personal purity on the fourth day. (4)

A woman in her menses, happened to be touched by a *S'vapâk* or a *Chaṇḍâla*, should fast for three nights and recover her purity by taking *Panchagavyam*, thereafter. (5)

On the advent of the fourth night of her flow, a woman should ask her lord to procreate progeny on her person. (6)

The company of a woman in her menses, touched by a dog or a *S'vapâk*, should be avoided; she should regain her purity by fasting for three days and nights and by taking *Panchagavyam* thereafter. (7)

A woman, touched by a dog on the first day of her flow, should fast for six days; touched, on the second day of her flow she should fast for three days; touched on the third day of her flow she should fast for a single day, while touched on the fourth day of her flow she should regain her purity by looking at a fire. (8)

How should the purificatory rite be done unto a girl who may chance to menstruate on the day of her marriage, before the completion of her marriage ceremony, or before the rite of consecration of her body in that connection has been performed? (9)

The girl (bride) should be caused to make an ablution on the fourth day of her flow. Then having clothed her in a new garment, the rites of *Homa* etc., should be performed over again, and the unfinished portion of the sacrificial ceremony should be completed. (10)

A woman in her menses, happened to be touched by a cock or a diver, should regain her purity by fasting

for three nights and by drinking *Panchagavyam* as well. (11)

Having touched a woman in her menses before he has washed his mouth after a meal, a Bráhmaṇa should recover his purity by practising a *Kṛichchha* penance, and by making gifts. (12)

A Bráhmaṇa, having climbed to the same branch of a tree with a *Chaṇḍála*-woman, or with a woman in her menses, should bathe at that very moment, with all his clothes on. (13)

A woman in her menses, happened to be touched by a dog, should fast for the unexpired residue of her term of uncleanness. (14)

Incapable of fasting, she should make an ablution; incapable even of bathing, she should recover her purity by taking *Panchagavyam*. (15)

A Bráhmanṇa, having touched wine, or a woman in menses, before rinsing his mouth with water after a meal, should practise a full a or half *Kṛichchha* penance. (16)

A Bráhmaṇa, happening to touch a parturient woman, or a woman in her menses, before he has washed his face after a meal, should practise a half *Krichchha* penance by way of expiation. (17)

A woman in her menses, happening to be touched by a *Chaṇḍála* or a *S'vapák*, should regain her purity by taking *Panchagavyam* during the unexpired residue of her term of uncleanness. (18)

A Bráhmaṇa-woman in her menses, happening to be touched by a S'üdra-woman, similarly circumstanced as her self, should regain her purity by fasting for a whole day and night, and by taking *Pañchagavyam.* (19)

Similarly, a Bráhmana woman in her menses, happening to touch a Kshatriya or a Vais'ya woman in her flow, should bathe, that moment, with all her clothes on. (20)

A woman in her menses, happening to touch a woman of her own caste, similarly circumstanced as herself (in her flow), may recover her purity by simply taking a bath. This is the dictum of the holy *A'pastamva.* (21).

CHAPTER VIII.

ARTICLES of bell-metal, defiled by the touch of any impure thing other than wine, should be purified by rubbing them with ashes; defiled by the touch of wine or of excrements, they should be purified by heating or scraping them. (1)

Utensils, made of bell-metal, smelled by cows, or out of which S'üdras have eaten, or defiled by the touch of *S'vápachas*, should be purified by rubbing them with the ten kinds of ashes. (2)

Articles made of gold or brass, anywise defiled, should be purified by keeping them exposed to air and sun's rays; blankets, defiled by the touch of a corpse or semen, should be purified by washing them with earth and water. (3—4)

Boiled rice, taken without any cooked vegetables, takes five nights to be digested, while that, taken with cooked vegetables (curries), takes a fortnight to be digested in the human stomach. (5)

Milk and milk-curd take a month, and melted butter takes six months, to be digested in the human stomach,

while oil may or may not be digested in the human stomach in the course of a year. (6)

A Brâhmaṇa, who continuously partakes of a S'ūdra's boiled rice for a month, becomes a S'ūdra even in this life, and is re-born as a dog at his next re-birth. (7)

Partaking of a S'ūdra's boiled rice, company of the S'ūdra's, sharing the same bed or seat with a S'ūdra, and earning knowledge from S'ūdras are acts, which degrade even the effulgent ones. (8)

The soul, the *Védas*, and the three fires of a Brâhmaṇa, who has duly installed the sacred fire, perish, if he does not refrain from taking a S'ūdra's boiled rice. (9)

The son procreated by a Brâhmaṇa on his wife, after having taken a S'ūdra's boiled rice, belongs to the S'ūdra whose boiled rice he has partaken of, since the seed of a man is the essence of his food. (10)

Dying with a S'ūdra's boiled rice in his stomach, a man becomes a domesticated hog or dog at his next birth. (11)

A Brâhmaṇa may always take a Brâhmaṇa's boiled rice, a Kshatriya's on the occasion of a Parva, and a Vais'ya's on the celebration of a religious sacrifice, but he can never partake of a S'ūdra's boiled rice. (12)

A Brâhmaṇa's boiled rice is like the divine ambrosia, that belonging to a Kshatriya is like melted butter, that belonging to a Vais'ya is like its own self, while that belonging to a S'ūdra is like blood. (13)

The boiled rice of a Brâhmaṇa is consecrated through the merit of offerings to *Vishvadévas*, *Homas*, *Japas*, and divine worship, and through the purifying influence of *Rik*, *Yajuh* or *Sâma-mantras*. Hence, the boiled rice of a Brâhmaṇa is like the divine nectar. (14)

Since it is the Kshatriyas, who protect the society by administering even-handed justice and by enforcing obedience to regulations, boiled rice belonging to a Kshatriya is like clarified butter. (15)

A Vais'ya celebrates religious sacrifices with the help of bullocks, according to his might, and practises charities and hospitalities. It is through the merit of these pious acts that his boiled rice is consecrated. (16)

The boiled rice of the ignorant and drink-sodden S'ûdras, unconsecrated by any vow or *Mantras*, is like blood. (17)

Raw meat, honey, clarified butter, paddy, milk, and treacle, may be taken from a S'ûdra. (18)

Edible leaves of plants and creepers (S'âkas), meat, lotus-stems, sesame, sugarcane-juice, treacle, fruit, fried barley-powder, and asafœtida may be taken from members of all castes. (19)

A Brâhmaṇa, having taken boiled rice in a S'ûdra's house, during times of distress, should regain his purity by making repentance, or by a hundred times reciting the *Drupada Mantras*. (20)

An article kept in his hand, and happened to be defiled by the touch of a S'ûdra who has not washed his face after eating, should not be eaten by a Brâhmaṇa. This is the dictum of the holy *A'pastamva*. (21)

CHAPTER IX.

If a Brâhmaṇa involuntarily passes stool, while eating, what would be the form of expiation in respect of such a Brâhmaṇa, made impure, while remaining with unrinsed mouth. (1)

Having washed himself, he should first perform an *A'chamanam*, and thereafter regain his purity by fasting for an entire day and night, and by taking *Pancha-gavyam*. (2)

Having unknowingly partaken of boiled rice belonging to a member of any caste whatsoever, and having failed to purify his person thereafter, a man should recover his purity by taking *Yavân* for three nights. (3)

A half *anjali* measure (quantity that can be contained in two palms of hands united together) of barley corn, one *Pala* (eight *tollas*) of clarified butter, [and five *Pala* weights of cow's urine constitute what is technically known as *Yavân*. A penitent shall not take anything more than this *Yavân*. (4)

What would be the proper expiation for a man after having eaten, drunk, or licked anything that should not be eaten, drunk, or licked, as well as after having taken semen or excrements? (5)

He should recover his purity by living, for six nights (days), on the expressed juice of *Asvaththa*, lotus, *Audumvara*, *Vilva* or *Kâs'a*. (6)

Brâhmaṇas, who having renounced the world and made a determination to die either in fire or water fail to carry out their determination, should practise three *Kṛichchha* and three *Chândrâyaṇa vratas* by way of expiation. (7)

All the consecratory rites (of Bráhmaṇism such as the rites of tonsure, initiation with the thread, etc.,) should be done unto them over again, and they should practise *Sântapanams* or *Kṛichchha Chândrâyaṇams* as well. (8)

Persons, over whose heads crows, kites, and herons fly about, or whose persons are smeared with their

excrements, or into the apertures of whose noses and ears such excrementitious matter enters, become pure again by bathing, even with those impure substances remaining on their persons. (9)

A person, defiled by the touch of an impure thing above his navel, becomes pure again by simply bathing; touched at any part part of his body below the hands and umbilicus, he should regain his purity by washing the defiled part with clay and water. (10)

He, whose face is defiled by the touch of a shoe, or of any other impure substance, should rub his face with earth and wash it with water, and thereafter recover his purity by taking *Panchagavyam*. (11)

On the death or birth of a *sapiṇda* relation born of a Bráhmaṇa mother, a Bráhmaṇa remains unclean for ten days, on the birth or death of a *Sapiṇda* relation born of a Kshatriya mother, a Bráhmaṇa remains unclean for six days, on the birth or death of a Vais'ya *Sapiṇda*, a Bráhmaṇa remains unclean for three days, and on the birth or death of a Südra *Sapiṇda*, a Bráhmaṇa remains unclean for one day only. (12)

Boiled rice (food), served out to an eater, and not eaten by him, should neither be given to another, nor used to offer oblations therewith in fire. (13)

Boiled rice, found to have been infested with flies or loose hairs, after one has eaten several morsels thereof, should be cast into the ashes, and one should make an *A'chamanam* thereafter. (14)

Having unknowingly partaken of a S'üdras boiled rice, or that cooked with dry meat, one should practise a *Kṛichchha* penance. The penance should be doubled in a case of intentional eating. (15)

At a dinner party, if a man, who has seated down

to dine, rises up without taking any thing, or rises up, while eating, the giver of such a dinner, as well as he who subsequently eats any thing thereat, should be regarded as defilers (of a row of Bráhmaṇas, seated down to a dinner—*Panktidushaka's*). (16)

He, who has eaten, or has been eating defiled boiled rice, should observe a fast and recover his purity by taking *Panchagavyam*. (17)

In connection with religious rites which should be done in water, one should perform the *A'chamanam* on land, while in connection with rites which should be done both on land and water, one should perform the *A'chamanam*, dipping one's feet in water. (18)

Entering in water for a bath, one should do the *A'chamanam* in water; coming out of water after bathing, one should do the *A'chamanam* on land. By so doing one becomes blissful and favoured of *Varuṇa*. (19)

One should put off one's shoes before entering a cowshed or an *Agnis'âlâ* (room where the sacred fire is kept) or an assembly of Bráhmaṇas, or before reading the *Védas* and sitting down to a meal. (20)

One should not partake of boiled rice not belonging to one's *Sapiṇda* relation during the celebration of any post-natal rite, or of that of tonsure in special, as well as after the celebration of a *S'ráddha* ceremony. (21)

Having partaken of boiled rice belonging to a village-priest, or to one who acts as a priest to a large number of families (*Vahuyâji*), as well as that cooked in connection with a *Garbhâdhânam*, or with a *S'ráddha* ceremony, performed for the first time (*Nava S'ráddham*) or under the auspices of a lunar or solar eclipse, one should practise a *Chândrâyaṇam* penance. (22)

Having taken boiled rice at one's house on the occasion of a *Brahmaudanam*, *Nava S'ráddha*, *Simantonnayanam*, or an *Anna S'ráddha* ceremony, a man should practise a *Chándráyaṇam* penance. (23)

Boiled rice should not be partaken of in the house of a barren woman. He, who unknowingly eats at such a house, is consigned to the hell of *Puyasam*, after death. (24)

A father, accepting any amount of money, however small, from the husband of a daughter on the occasion of her marriage, is doomed to eat and drink excrements in the hell of *Raurava*, for many years, after death. (25)

Relations of a woman, who live by selling carts, clothes, and golden ornaments which have become her *Stridhanam*, commit sin; and they come by a worse fate in the next world. (26)

The boiled rice of a *Kshatriya* deprives its eater of his strength, that of a S'üdra deprives its eater (Bráhmaṇa) of his Bráhmaṇic energy. He, who partakes of boiled rice without consecrating it, eats the rubbishes of the earth. (27)

He who partakes of boiled rice belonging to one affected with a birth or death-uncleanness, as well as he that eats boiled rice during a lunar or solar eclipse, or under the auspices of the astral combination known as *Gaja Chháyá* commits sin. (28)

Having eaten the boiled rice of a twice-married, or debauched woman, or of one who has been taken back in the family after an elopement, as well as that given by a woman during her first pregnancy, a Bráhmaṇa should practise a *Chándráyaṇam*. (29)

Having eaten the boiled rice of a patricide, matricide, or a Bráhmaṇicide, or of one who has carnally

known a step mother or a preceptor's wife, a Bráhmana should practise a *Chándráyaṇam*. (30)

Having partaken of the boiled rice of a washerman, hunter, cobler or a carpenter, or of a maker of Bamboo-made-articles, a Bráhmaṇa should practise a *Chándráyaṇam*. (31)

A Bráhmaṇa, happening to touch a dog or a S'üdra, before washing his face after a meal, should recover his purity by fasting for a day and night, and by taking *Panchagavyam*. (32)

Boiled-rice should be given on the bare ground to a Bráhmaṇa, who constantly carries out the behests of a S'üdra, as to a dog. There is no difference between such a Bráhmaṇa and a dog. (33)

How shall a Bráhmana with an article in his hand, regain his personal purity after urination or defecation at a waterless place, or in a forest, or on a road infested with tigers or thieves? (34)

Placing boiled rice on the ground, he should attend to the call of nature and duly cleanse his person. Then by placing the cooked food on his lap, he should regain his purity by making an *A'chamanam*. (35)

Failing to wash his person after urination or defecation, a Bráhmaṇa should regain his purity by taking nothing else than *Panchagavyam*, for three nights. (36)

Having visited, under the influence of wine, a woman in her menses, a Bráhmaṇa should recover his purity by practising a *Chándráyaṇam* penance and by feeding Bráhmaṇas thereafter. (37)

A Bráhmaṇa of small knowledge, happening to touch a *Chaṇḍála* before he has washed his face after a meal, should practise *Bráhmacharyam* by bathing thrice every day, and by lying on the bare ground and fasting for

three nights. After that, he should regain his purity by drinking *Panchagavyam.* (38—39).

A Bráhmaṇa, drinking water in touch with a *Chaṇḍála,* should regain his purity by fasting for a day and night and by bathing thrice during the fast. (40)

A single meal on the first day, a meal at night on the second day, and a complete fast on the third day constitute a quarter *Kṛichchha Vratam.* A single meal on the first day, a night meal on the second, eating of unsolicited food on the third, and fasting on the following days constitute a half *Kṛichchha Vratam.* These two are light penances. (41—42)

Sellers of antelope-skins, horse or elephant sellers, corpse-followers, and recipients of gifts of sesame seeds, shall be re-born as men of low status. (43)

CHAPTER X.

Even after an *A'chamanam* (at the close of a meal) a person remains unclean so long as the water is not lifted up. Even after the lifting of water he remains unclean so long as the ground is not plastered with cow-dung, etc. Even after the plastering of the ground he remains unclean so long as he dose not rise up from his seat and go somewhere else. (1—2)

The erudite call not Yama (the lord of death) *Yama.* The self of a man is the real *Yama* (controller of his destiny). He who has controlled his self, what will *Yama* (lord of death) do unto him? (3)

Neither a sharp sword, nor an infuriated serpent is so much killing, as anger which resides in one's own body (4)

Forbearance leads to happiness both in this world and in the next. Only one defect there is of men who practise forbearance, that their toleration may be misconstrued for incapability. (5)

It is not the strong or the erudite that shall attain salvation. It is not those, who live in splendid and delightful mansions, that shall attain salvation. It is not the well-fed or the well-dressed ones that shall be emancipated. It is the persevering, god-loving, long-suffering ones that do good to all, spread delight all around them, are devoted to the practice of *Yoga* and to the study of the *Védás* and are the knowers of their proper *selves*, that shall obtain emancipation. (6—7)

Homas and worship done in wrath, or libations of melted butter cast in the fire in an angry mood are all lost like water kept in an unbaked pitcher. (8)

Humiliation adds to one's *Tapasyâ,* honour leads to its deterioration. A honoured or glorified Bráhmaṇa, like a cow which is daily milched, soon comes to grief. (9)

A Bráhmaṇa gains in his spiritual body by the practice of *Japas* and *Homas,* as a cow gains in bulk by feeding upon aquatic plants. (10)

He, who beholds other men's wives as his own mothers, other men's possessions as mere brick bats, and all creatures as his own kinsmen, but rightly beholds. (11)

The practice of a *Prâjâpatyam* is the atonement for the sin of eating the boiled rice of a washerman, hunter, carpenter, cobbler or of a *Veṇujivi.* (12)

Having gone unto an interdicted woman, or partaken of any interdicted food, one should regain one's

purity by practising a *Chândrâyaṇam* or a *Prâjâpatyam Vratam*. (13)

He, who relinquishes the *Agni Hotra*, becomes a vow-breaker; the practice of a *Chândrâyaṇam* penance is the only atonement for his sin. (14)

A birth or death-uncleanness, occurring before the celebration of a projected nuptial or sacrificial ceremony, expires that day, and the projected ceremony may be celebrated. (15)

Uncleanness incidental to the birth or death of a relation does not affect the celebration of a religious, nuptial or *Devadroṇi** ceremony. (16)

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* Procession with idols.

THE END.

VASISHTHA SAMHITA

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Vas'ishtha Samhitâ.

VASISHTHA SAMHITA'

CHAPTER I

Now therefore* [is] the enquiry into the sacred law for the welfare of men. Knowing and following [it *i.e.*, the sacred law] a religious man becomes most worthy of praise in this world and after death. The sacred law [has been settled by] the revealed texts. On failure of this, the practice of the Sishtas† (has) authority. Religious practices and customs [which prevail in the country lying] to the south of the Himalaya and to the north of the Vindhyá, must be every where acknowledged, but not different ones [are to be considered] as sacred laws.

[People] say that this (tract of the country) is A'ryávarta. Some [say that the country of the A'ryas is situated] between [the rivers] Gangá and Yamuná; [others say] as an alternative that so far as the black antelope grazes [the country is full of] Brahma effulgence.‡ Now the Bhállavins§ quote [the following] verse in the Nidána.‖

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* Krishna Pandit, the commentator, holds that the word *atas* (therefore) is used to indicate that one, after initiation, is to be taught prescribed rules.

† One whose heart is free from desire. The definition occurs in the body of the text of the Benares edition.

‡ The text is *Brahmavarchkhasam*: Brahma effulgence is the literal rendering: it means spiritual pre-eminence as adopted by Buhler.

§ See Max-Muller's History of Sanskrit literature. P. 193.

‖ It is a section of law dealing with the disquisition of the countries.

In the west the river rambling into the ocean,* in the east the region where the sun rises as far as the black antelope wanders so far [is found] Brahma effulgence.

The religious instructions which men, deeply versed in the three *Védas* and acquainted with the sacred law, declare for purifying one's self and others are Dharma (sacred laws); there is not the least doubt in it.

In the absence of (express) revealed texts Manu has declared the laws of countries, castes and families. He who sleeps at sunrise or sunset, he who has deformed nails or black teeth, he whose younger brother is married first, he who has espoused before his elder brother, the husband of a younger sister married before the elder, the husband of an elder sister, whose younger sister is married before, he who kills (*i.e.*, neglects the recitation of) the *Mantram*, he who slays a Bráhmaṇa, these all are sinful men.

They say that there are five henious crimes (Mahápátaka) *viz.*, violating a preceptor's† bed, drinking spirituous liquor, killing an embryo, stealing the gold of of a Bráhmaṇa, associating with out-castes either by [holding] spiritual or matrimonial [alliances with them.)

Now they quote the example :—

He, who during a year associates with an outcast, becomes outcasted by sacrificing for him, by teaching him, by a matrimonial alliance [with him] and by using the same carriage or seat.

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* Another text is *Sindhurvidharani*: The commentator Krishna Pundit means it ocean. Buhler translates it as boundary-river which is probably the Saraswati. We have followed the text *Sindhurvikarani*. *Vikarani* can never be an adjective of *Sindhu* which is masculine.

† The term *Guru* may also mean father, meaning 'Knowing one's own step-mother.

Now they quote the example :—

On learning being destroyed [one] may again acquire it: but all is destroyed with the loss of caste. By virtue of pedigree even a horse becomes estimable therefore [men] should wed wives from a respectable family.

The three castes shall remain under a Brâhmaṇa's control. The Brâhmaṇa shall declare their duties and the king shall carry them into practice. And a king, who rules in accordance with the sacred law, may take the sixth part of the riches (of his subjects), except from Brâhmaṇas. He [also] obtains the sixth part [of merit] of *Ishta* (sacrifices) and *Purtta* (charitable works). It is said that the Brâhmaṇa first made the Védas known. The Brâhmaṇa saves [one] from misfortune. Therefore a Brâhmaṇa shall not be made to pay taxes. Soma is his king. It is declared that it (*i.e.*, such conduct) brings on well-being both in this world and in the next.

CHAPTER II.

THERE are four castes (Varṇa), Brâhmaṇas, Kshatriyas, Vais'yas and S'udras. Three castes, Brâhmaṇas, Kshatriyas, and Vais'yas (are called) the twice-born. Their first birth is from their mother and the second from the investure with the sacred girdle. There (*i.e.*, in the second birth) Savitri is the mother and the preceptor is said to be the father. They call the preceptor father because he gives instructions in the Veda.

They quote the following example :—Indeed the virile energy of a man, learned in spiritual science, is

of two sorts, that which is above the navel and the other such is situated below; through that which is above the navel his offspring is produced when he invests one with the sacred thread and makes him holy. By that which resides below the navel, the children of his body are produced on their mother. Therefore they [should] never say to a *S'rotriya*, who teaches the *Véda* "Thou art destitute of a son."*

Hârita quotes the following verse :—

There is no religious rite for a [child of the twice-born] before he has been invested with the sacred girdle. His conduct shall be known as equal [to that of] a S'udra before his new birth from the Veda. [The above prohibition relates to all rites] except those connected with libations of water, [the exclamation] Swadhâ, and the departed manes.

[Sacred] learning approached a Brâhmaṇa [and said] "Preserve me, I am thy treasure, reveal me not to an envious person, nor to a wily man, nor to one who has broken his vow. I shall then remain powerful.

He, who covers [him], with great difficulty, with truthful deeds, confers on him immortality; [the pupil] shall consider [such a preceptor] as his father and mother; he must not grieve him [by saying] 'I am indebted to none.'

As those Vipras, who after being instructed do not honor their preceptor by their speech, in their hearts, or by their acts, will not be profitable to their teacher so the sacred learning will not profit them.

Reveal me, O Brâhmaṇa, as to the keeper of thy treasure, to him whom thou shalt know as pure,

* Some texts read *apujya* (unworthy of adoration) for *aputra*.

attentive, intelligent and celebate and who will not grieve or revile thee."

As fire consumes a room so Brahma (Veda), not honored [destroys the enquirer]. One shall not proclaim the Veda to him who does not show him honor according to his ability.

The duties of a Bráhmaṇa are six *viz.*, studying the Veda, teaching, sacrificing, officiating as a priest for others, giving alms and accepting gifts.

The duties of a Kshatriya are three *viz.*, studying, sacrificing for himself, and giving alms. His own [special duty is also] to protect his subjects according to spiritual injunctions*: let him gain his livelihood thereby.

Those three [are also the occupation] of a Vais'ya besides agriculture, trading, tending cattle, and lending money at interest.

To serve these (*i. e.* the three superior castes is the occupation) of a S'udra.

These (*i.e.*, the S'udras) have no fixed regulation about their means of livelihood, [arrangement of] hairs and dresses; but they must not allow the lock on the crown to remain untied.

Those, who are unable to live by their own lawful occupation, may adopt one which is not sinful but never one which is sinful. Having resorted to a Vais'ya's mode of living a Bráhmaṇa and a Kshatriya, while maintaining themselves by trade [shall not sell] stones, salt, hempen [cloth], silk, linen [cloth], skins, a dyed woven cloth, prepared food, fruits, roots, perfumes, treacles, water, the juice extracted from medicinal herbs,

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* There are two readings *S'ástrena* and *S'astrena*. The latter mean 'with his weapons.'

Soma, weapon, poisons, milk, preparations from milk, iron, tin, lac and lead.

Now they quote the following verse as an example

By [selling] meat, lac and salt, a Bráhmaṇa becomes directly outcasted; by selling milk he becomes [equal to] a S'udra after three days.

Among domesticated animals, those with uncloven hoofs and those that have an abundance of hair, any wild animals, birds, tusked animals [must not be sold]; of grains they declare sesamum [as forbidden.]

Now they quote the following verse as an example :—

If one applies sesamum to any other purpose save food, annointing and gifts he will be born again as a worm and together with his departed manes be plunged into excreta.

If they fail to gain their livelihood by selling rice they may sell sesamum at pleasure if they have themselves produced it by tillage.

Rasa (substance for flavouring food) may be given either in an equal quantity or less in exchange for a *Rasa*, but never salt. It is permitted to barter sesamum, rice, cooked food, learning and men (*i.e.*, slaves). Even by exchange a Bráhmaṇa shall not take boiled rice from a Kshatriya who lends [money] at an exhorbitant rate of interest.

Now they quote the following verses as an example :

He who purchasing rice at a fair price, sells it for a higher price, is called a *Vardhushika* (usurer) and is blamed amongst those who recite the *Véda*.

Usury and killing an embryo when weighed in the scales the destroyer of an embryo remains at the top and the usurer sinks downwards.

One should give at pleasure gold double and grain treble [its value on repayment] unto a sinful [usurer] destitute of all religious deeds; [the case of flavouring substances] has been explained by [the regulation about] grain. Similar is [the case of] flowers, roots and fruits. [They may lend] what is sold by weight [taking] eight times [the original value at the time of re-payment].

Now they quote the following verses as an example:

By the king's will* shall stop the interest on articles. And after the coronation of [a new] king the capital grows again.

Two in the hundred, three, four and five, as has been laid down in the *Smriti* one may take interest monthly according to the order of the castes.

Hear the interest for a money-lender declared by the words of Vasishtha, five máshás for twenty in this the law is not violated.

CHAPTER III.

[THE Bráhmaṇas] who neither study nor teach the *Véda*, nor maintain sacred fires, become of the conduct of a S'udra. Without studying the *Rik*, one does not become a Bráhmana. They quote a sloka from Manu on this subject. "A twice-born person, who not having

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* There are two readings *rajanumatabhavena* and *rajatu-mrita-bhavena*. We have followed the first. Dr. Buhler has followed the second and translated "the king's death shall stop etc." The succeeding passage tacitly indicates that interest is stopped on the death of a king. In that case it is merely a tautology. The one, that we have followed, clearly lays down a law that a king can stop the accumulation of interest at any time he likes.

studied the *Véda*, spends his labour on another [subject], soon falls, even while living, to the condition of a S'udra and his descendants after him.

He who lives by trade [does not become a Bráhmaṇa]; nor he who lives by usury; not those who obey a S'udra's commands, nor a thief, nor a physician.

The king shall punish the village where Bráhmaṇas, failing to observe their sacred duties and study the *Véda*, live by begging, for it feeds the thieves.

What four or three (Bráhmaṇas), who have mastered the *Védas*, proclaim must be recognized as the sacred law, not [the determination] of a thousand inferior persons.

Many thousands [of Bráhmaṇas], who do not observe their sacred duties, who are not acquainted with the *Mantram* and who subsist only by the name of their caste, cannot form a Synod.

That sin, which ignorant persons, unacquainted with the sacred law, preaches, shall fall, multiplied a hundredfold, on the speakers

Offerings to the celestials and the departed manes must daily be given to a S'rotriya alone. Gifts made to a person who has not read the Veda do not gratify the celestials.

If an ignorant person lives in one's own house and a man vastly read in the S'ruti at a distance, gifts should be given unto the learned: there is no sin in neglecting an ignorant wight.

The sin of neglecting a Bráhmaṇa is not committed against a twice-born person who is ignorant of the Veda. Passing by a burning fire one does not offer libations into ashes.

An elephant made of wood, an antelope made of leather, and a Bráhmaṇa indisposed to the study of the Veda—these three have nothing but the name.

In those kingdoms where ingorant men eat the food of the learned, food meets with destruction and a great evil appears.

If any one finds treasure [the owner] of which is not known the king shall take it giving one sixth to the finder. If a Bráhmaṇa, who is given to the performance of six fold sacred duties, finds it the king shall not take it.

They say that by killing an assasin with a view to personal safety one commits no sin. There are six classes of assasins *(átatáyins)*

Now they quote the following verses on the subject:—

An incendiary, a poisoner, one holding a weapon in his hand, a robber, the taker away of lands, the seducer of another man's wife—these six are called assasins (*átatáyins*).

One does not become guilty of Brahmanicide, if he kills an assasin who comes with the intention of slaying, even if he is a master of the entire *Veda* together with the Upanishads.

He, who kills an assasin well-read in the *Véda* and hailing from a good family, is not visited, by that deed, by the guilt of the murderer of a learned Bráhmaṇa; [in] that [case] fury recoils upon fury.

A Triṇáchiketa, one who keeps five fires, a Trisuparṇa, one who [knows the texts of] the four sacrifices (Ashvamedha, Purushamedha, Sarvamedha and Pitrimedha), one who knows Vájasena [branch of the White Yajur *Veda*], one who knows the six Angas, the son

of a woman married according to the Brahma rite, one who knows *Chhandas* (Vedic metre), one who sings *Jesthasâman*, one who knows the *Mantram* and the Bráhmaṇa, one who studies the sacred law treatises, one whose ancestors, both on the mother's and on the father's side, are known to have been *S'rotriyas* and learned men and Snátakas are the sanctifiers of the row.

[Four students of] the four *Vedas*, one who knows *Mimánsá*, one who knows the Angas a preceptor of the sacred law, three leading men of the three *A'sramas* (orders) constitute a *parishad* (a legal assembly) consisting, at least, of ten [members].

He, who after having invested a pupil with the sacred thread teaches him the *Véda*, is called an *A'chârya*.

He, who teaches a portion of the *Véda*, is called an *Upâdhyâya* (sub-teacher); similarly one who [teaches] the Angas (subsidiary subjects) [of the *Védas*].

A Bráhmaṇa and a Vais'ya may take up arms in self-defence, or in [order to prevent] a confusion of the castes. That (*i.e.*, to take up arms) however is the daily [occupation] of a Kshatriya on account of his privilege for protecting

Having washed his feet and hands up to the wrist and sitting with his face directed towards the east or the north he shall thrice rinse his mouth with water out of *Brahmatirtha*, the part of the hand above the root of the thumb, without uttering any sound. He shall twice wipe [the mouth]. He shall touch with water the cavities [of the head] He shall pour water on his head and on the left hand. He shall not sip water walking, standing, lying down or bending low.

A Brâhmaṇa [becomes pure by sipping] water, free from bubbles and foam, that reaches his heart. A

Kshatriya [becomes] pure [by sipping water] reaching his throat; a Vais'ya by water that wets his palate; a woman and a S'udra by merely touching water [with the lips.]

The offering of water may be performed by a son. [One shall not purify himself with water] that has been defiled with colors, perfumes, or flavouring substances, nor with what is collected from unclean places. Drops [of saliva], falling from the mouth, which do not touch a limb of the body, do not make [one] impure.

If after having sipped water one sleeps, eats, drinks, or bathes he must again rinse his mouth with water.

Similarly if [one] puts on a cloth or touches the lips on which no hair grows. No defilement is caused by the hair of the moustache [entering the mouth].

If [remnants of food] adhere to the feeth [they are pure] like the teeth; and one is purified by swallowing those which [become detached] in the mouth.

One is not made impure by the drops which fall on his feet while some body gives to others water for rinsing mouth; they are said to be equally [clean] as the ground.

If while moving about in an eating house one touches the residue of food he shall then place that thing on the ground, sip water and afterwards move on again.

One should sprinkle with water all objects [the purity of which] may be doubtful.

Wild animals killed by dogs, a fruit thrown by a bird [from the tree], what has been spoiled by children, and what has been done by women, enumerating all these Prajápati (the Lord of all created beings) has declared them to be pure.

A vendible article tendered for sale, and the faces of women are never impure. What has been dirtied by gnats and flies is never impure. Similarly [is] water collected on the ground and what satisfies the thirst of cows—enumerating all these Prajâpati has declared them pure.

Any thing contaminated by unclean [substances] becomes pure when the stains and the smell have been removed by water and earth. Objects made of metal, those made of clay, those made of wood and a cloth made of thread shall be [severally] scoured with ashes, heated by fire, planed and washed. Stones and jems [should be treated] like objects made of metal; conch-shells and pearl-shells like jems; objects made of bone like wood. Ropes, chips [of bamboo] and leather become pure [if treated] like clothes; fruits and *Châmasa* (a vessel for drinking *Soma* juice at a sacrifice) [if rubbed] with [a brush of] cow-hairs; a linen cloth [if smeared] with a paste of yellow mustard [and washed afterwards with water]. A land becomes pure, proportionate to the degree of defilement, by sweeping [the spot], by besmearing with cow-dung, by scraping it, by sprinkling [water] or by heaping [pure earth] on [it].

Now they quote [the following verses] as an example.

Land is purified by these four ways, (*viz.,*) by digging, burning, scraping, being trodden by cows, and fifthly by being besmeared with cow-dung.

A woman becomes purified by her monthly course; a river becomes purified by its current; a bell-metal becomes purified by ashes and a copper by acid [substances.]

But an earthen vessel, that has been defiled by

spirituous liquor, urine, excreta, phlegm, pus, tears or blood, is not purified even by another burning.

The body is purified by water, the mind is purified by truth, the soul by learning and austerities and the understanding is purified by knowledge.

Gold is purified by water only, similarly silver. The *Tirtha*, sacred to the deities, lies at the base of the little finger. That sacred to human beings is at the tip of the fingers. That sacred to the fire is in the middle of the band. That sacred to the departed manes [lies] between the fore-finger and the thumb.

One shall honor his morning and evening meals [saying] "they please me." [In the offerings of food to] the departed manes [one should say] "I have dined well." [On the occasion of dinners given for attaining] prosperity [one should say]. "It is perfect."

CHAPTER IV.

THE four castes are marked out by their origin and particular initiatory rites. The Bráhmaṇa was his mouth, the Kshatriya formed his arms, the Vais'ya his thighs, the S'udra was born from his feet. He created the Bráhmaṇa with the *Gâyatri*, the Kshatriya with the Trishtubh, the Vais'ya with the Jagati and the S'udra without any metre. This indicates [that a S'udra] shall not receive the sacraments. [His] refuge shall be in the [first] three [castes]. Truthfulness, absence of anger, liberality, abstention from injuring living creatures and the procreation of the offspring [are duties common] to all. One may slay an animal when he worships the manes, the deities and the guests. On [offering]

a Madhuparka [to a guest], at a sacrifice, in all rites for the deities and manes, on all these occasions only one may slay an animal; so hath Manu said.

[One can] never procure meat without injuring living creatures, and to injure living creatures does not procure heavenly bliss. Therefore destruction [of animals] at a sacrifice is no destruction.

One may cook a full-grown ox or a full-grown he-goat for a Bráhmana or a Kshatriya guest. In this way they offer hospitality. One should perform both watery rites and [the assumption of] impurity on the death [of a relative] who completed the second year. Some say that [this rule applies also to children] that died after teething. After having burnt the body [the relatives] shall enter water without looking at [the place of cremation].

Thereupon they, stationed there, of odd numbers and facing the south, perform the watery rites with both hands, right and left. That which is south is the region of the departed manes. Having gone home they shall sit fasting, for three days, on mats. If unable [to fast so long] they shall live on food bought or given unsolicited.

It is laid down that death impurity lasts for ten days in [case of] *Sapinda* [relatives]. The counting of days shall begin with that of death. It has been ordained that *Sapinda* relationship extends to the seventh generation. It has been declared that [impurity on the death of] an unmarried woman [extends] to the third generation and [lasts] for three days. Others* [than the blood relations] shall perform [obsequies] for married

* The text has *Itara*. We have given the literal rendering—it means that her husband's relatives shall perform the obsequies.

women. They (*i. e.*, married women too [shall observe impurity] for them (*i. e.*, their husband's relatives) [The rule of impurity] shall be exacily the same on the birth of a child for those men who long for complete purity or for the mother or father on account of their [supplying the] se d.

Now they quote the following verses as an example :

On the birth [of a child] the male does not become impure if he does not touch [the mother], for there menstrual blood is known to be pure which does not exist in males.

A Bráhmaṇa becomes purified after ten nights, a Kshatriya aiter fifteen nights, a Vais'ya after twenty nights and a S'udra after a month.

If [a twice-born persou] eats [the food of] a S'udra during a birth or death impurity he shall enter into a dreadful hell and be born in the womb of an animal.

[A twice-born person], who eats, by appointment, cooked food [from a S'udra's house] during the period of impurity, shall become a worm after death and lead his life.

It has been declared that [such a sinner] becomes pure by reciting the Samhitá for twelve months* or twelve half months† while fasting. On the death of a child of less than two years, or on a miscarriage, the impurity of the *Sapindas* lasts three nights.‡ Purification is immediate [according to Gautama.] If [a person] dies in a foreign land and [his *Sapindas*] hear [of his death] after ten days the impurity lasts for one

* This is the penance when one commits the sin knowingly.

† This is the penance when one commits a sin unknowingly.

‡ *i.e.*, Three days and nights.

night. If one, who has killed the sacred fire, dies on a journey [his *Sapindas*] shall perform his obsequies* and shall duly observe the impurity of death. So Gautama [says]. Touching a sacrificial post, an ascetic, a cremation ground, a woman in menses one who has lately given birth to a child and other impure men one shall bathe his head after sipping water.

CHAPTER V.

A WOMAN is never independent; she has males for her masters. That she has no fire or watery rite, is known to be untrue.

Now they quote the following verses as an example:

[Her] father protects [a woman] in child-hood, her husband in her youth and her sons protect her in old age; a woman is never fit for independence.

Her penance for being unfaithful to her. husband has been spoken of in the [section on] secret penances. Month after month menstrual discharge dissipates her sins.

A woman, in her course, remains impure for three nights. [During that time] she shall not apply collyrium to her eyes, bathe in the water, sleep on the ground, sleep during the day time, touch fire, make a rope, clean her teeth, eat meat, look at the planets, laugh, do any work, drink water, out of her joined palms or out of a bell-metal, copper or iron vessel. It has

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* Shall make a dummy with the Kusa grass and then burn it. This is also the practice when nothing is heard of a person gone to a foreign country.

been declared, that Indra having killed the three-headed son of Twasthri was seized by sin and considered [himself so affected]. All beings cried out against him [saying] "O thou slayer of a learned Bráhmaṇa! O thou slayer of a learned Bráhmaṇa!!" He ran to women [and said] "Take upon yourselves the third part of this my sin of Brahmánicide." They said, "What shall we have [for doing thy wish]?" He said, "Choose a boon." They said "May we obtain offspring during our season and may we live at pleasure with our husbands till the time of giving birth to children." They having obtained the boon and being replied 'So be it' took upon themselves the third part [of the sin] of Brahmánicide. Therefore the murder of a learned Bráhmaṇa takes place every month [with their menstrual discharge]. Therefore one shall not take food from a woman in her courses for such one puts on, every month, the shape of the guilt of Brahmanicide. The Brahmavâdins [the reciters of the Veda] say:— "Collyrium and ointment must not be accepted from her, for that is the food of women. They do not like the conduct of those women in that condition and say "She shall not approach me." Those [Brâhmaṇas in] whose [houses] menstruating women sit, those who preserve no sacred fire, and those in whose family there is no S'rotriya are all sinful and equal to S'udras.

CHAPTER VI.

To live, according to regulations, is undoubtedly the highest duty of all men. One, whose soul is

contaminated by vile conduct, perishes in this world and in the next.

Neither austerities, nor the Veda, nor the Agnihôtra, nor gift of sacrificial presents can sâve one who has resorted to low conduct and deviated [from the path of duty.]

The Vedas do not purify him who is devoid of good conduct, though he may have studied them together with the six Angas; the metres leave this man at death as full-pledged birds leave their nest.

Like unto beautiful doors* [unable to please] a blind man how can all the Vedas with the six Angas and esoteric sciences please a Brâhmaṇa who is devoid of good conduct?

The sacred metres do not save, from sin, the deceitful man who behaves deceitfully. If one syllable is studied completely that Veda purifies duly.†

A man of bad conduct is blamed in this world, suffers from misery, is always affected by diseases and becomes short-lived.

From good conduct proceeds spiritual merit, from good conduct proceeds wealth, through good conduct one acquires prosperity and good conduct destroys inauspicious marks.

Although destitute of all good marks a man, who follows good conduct, has faith and is free from envy, lives a hundred years.

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* The Benares text reads *dúra* which Buhler has translated as wife; in that cas *darshaniyas* must be in the singular.

† The Benares text differs which Buhler, differing with the commentator, translates as follows:—"But that Veda, two syllables of which are studied in the right manner, purifies, just as the clouds give beneficent rain in the month of Isha." Isha is another name of Asvina the month of September.

Eating, acts of evacuation, dalliance and practice of austerities shall be performed secretly by one who is conversant with the sacred law; speech, intellect, energy, austerities, wealth and age must be most carefully concealed.

A man shall void urine and fœces facing the north in the day-time; but in the night he shall do it facing the south; doing so his life will not be injured.

The understanding of that man perishes who passes orine against a fire, the sun, a cow, a Brâhmaṇa, the moon, water and the twi-lights.

One shall not pass urine in a river, nor on a path, nor on ashes, nor on a cow-dung, nor on a ploughed field, nor on one that has been sown, nor on a grass-plot.

Either in the shade or in darkness, either in the night or in the day a twice-born person may pass urine in any position he pleases when he fears for his life.

One shall perform [the purification] with water fetched [for the purpose]: he shall perform bath with [what is] not fetched [for the purpose]; [for purification] a Brâhmaṇa shall take earth that is mixed with gravel, from the bank [of a river.]

Five sorts of earth must not be used, *viz.*, such as lies in the water, such as lies in a temple, what is on an ant-hell, on a hillock, thrown up by rats and left by one after cleaning himself.

The organ must be cleaned by one [application of] earth, the [right] hand by three, hoth [feet] by two, the anus by five, the one (*i e*, the left hand) by ten and both (*i.e.*, hands and feet) by seven [applications.]

Such is the purification for a house-holder, it is double for religious students, treble for hermits and quadruple for ascetics.

Eight mouthfuls form the meal of an ascetic, sixteen that of a hermit, thirty-two that of a house-holder and an unlimited quantity that of a relig ous student.

An ox, a student, and a Brâhmana who has kindled the sacred fire, can do their work if they eat; without eating [much] they cannot do it.

He is said to be destitute of action who is not attached to penances, charities, offerings to a deity, religious observances, self-imposed restraint, sacrifices and sacred duties.

The concentration of the mind, austerities, subjuga tion of the senses, charity, truthfulness, purity, compassion, sacred learning, temporal learning, discriminating knowledge, and faith in the existence of God are the characteristic marks of a Brâhmana.

Those Brâhmanas can save [from evil] who are perfectly self-controlled, whose ears are filled with spiritual texts, who have subdued organs of sense and action, who have ceased to injure living beings, and who close their hands when gifts are given.

One who is envious, one who is wicked, one who is ungrateful, and one whose anger lasts long, these four are *Chandâlas* by deeds; the fifth is one birth.

Bearing enmity for a long time, envy, speaking untruth, vilifying Bráhmanas, wickedness and cruelty,—know [them], as the characteristics of a S'udra.

Some become worthy recipients of gifts, on account of their proficiency in the *Véda* and some through the practice of austerities. But that Brâhmana, whose

stomach does not contain the food ot a S'udra, is even the worthiest of all recipients

[A Bráhmaṇa, whose] limbs are nourished by the food and flavouring substances [given by a] S'udra, does not meet the path leading upwards, even if he daily studies [the *Véda*], offers oblations to the fire and performs sacrifices.

If a twice-born person dies with the food of a S'udra in his stomach he will become a village-pig [in the next birth] or be born in [that S'udra's] family.

If after being fed with a S'udra's food he holds sexual intercourse his sons will belong to the giver of the food and he shall not ascend the celestial region.

[The learned] declare him as the worthy recipient who is endued with Vedic studies, who is of good family, who is of subdued passions, who is stationed in the All-intelligent, who fears sin, who knows much, who is beloved of the females [of his family], who is religious, who is a refuge of cows, and who is forgiving by the practice of penances.

Just as milk, curd, clarified butter and honey, poured into an unburnt earthen vessel, perish on account of the weakness of the vessel, and neither the vessel nor those liquids [remain], so a man, devoid of learning, who accepts cows or gold, clothes, a horse, land or sesamum, becomes ashes like a wood.

One shall not make his joints or his nails crack. He shall not drink water with folded palms. He shall not strike a king with his foot or his hand. He shall not strike water with water. One shall not strike down fruits with brick bats, nor a fruit by throwing another fruit at it. He shall not take sesamum paste with

folded palms. He shall not learn a language spoken by Mlechhas.

Now they quote the following verses as an example:

The opinion of the S'ishtas is that a man shall not be unusually active with his hands, nor with his feet, nor with his eyes, nor with his tongue and limbs.

Those Brâhmaṇas, in whose families the study of the Vedas, with all the subsidiary subjects, is hereditary, are to be known as S'ishtas on account of their seeing perceptibly the revealed texts.

He, indeed, is a Brâhmaṇa of whom no one knows if he is good or bad, if he is ignorant or deeply learned, if he is of good or bad conduct.

CHAPTER VII.

THERE are four A's'ramas or orders, *viz.*, the student, the house-holder, the hermit and the ascetic. Of them a man, who has studied one, two or three Vedas without violating the rules of studentship, may enter any of these whichsoever he pleases. A [perpetual] student shall serve his preceptor until death; in case the preceptor dies he shall serve the sacred fire. It is known [in the Veda] that a preceptor is the sacred fire. [A religious student] shall be of controlled speech, eat in the fourth, sixth or eighth hour of the day and go out a-begging. He shall remain under his preceptor, wear either matted locks or one on the crown of his head, follw the teacher while walking, stand while he is seated and remain seated while he lies down. He shall study on being called by the preceptor to do so. Having dedicated [unto the preceptor] all that he has

received by begging he shall eat with his permission. He shall avoid to sleep on a cot, to clean teeth, to rub oil on the body and to apply collyrium. He shall remain standing during the day and seated during the night. He shall bathe thrice a day.

CHAPTER VIII.

A house-holder shall be of suppressed anger and joy. Having bathed he shall, commanded by the preceptor, take for a wife a young female of his own caste who does not belong to the same Gotra or Paravara, and who has not had intercourse [with another man], who is not related within five degree on the mother's side nor within seven degrees on the father's side. He shall offer oblations to the nuptial fire. He shall not send away elsewhere a guest who comes in the evening. A [guest] shall not live in his house without recieving food.

If a Brâhmaṇa, coming to his (*i.e.* a house-holder's) house for residence, does not take food he shall go away taking with him all the spiritual merit [of that house-holder].

A Brâhmaṇa, who lives for one night only, is called a guest (*atithi*) in the Smriti, for *atithi* is he who lives for a short time only.

A Brâhmaṇa, who lives in the same village or one who comes on pleasure or business, is not [called] an *atithi*. [But a guest], whether he comes at the proper time or an improper hour, must not live in the house [of a house-holder] without taking his food.

[A nouseholder] must have faith and be free from

covetousness; [If he is] capable of maintaining sacred fires he must not fail to kindle them; if he is capable of drinking Soma juice he must not abstain from performing a Soma sacrifice.

[A house-holder] must be busy with reciting the Veda, procreating children and performing sacrifices. He shall honor visitors to his house by rising to meet them, by [offering them] seats, by speaking to them kindly and extolling their virtues. He shall [entertain] all creatures with food according to his ability.

A house-holder alone celebrates sacrifices, a house-holder alone practices austerities, therefore the order of house-holders is the most distinguished among the four.

As all rivers and rivulets go to the ocean to be united so all orders are to associate with the house-holders.

As all creatures live depending upon their mother so all the mendicants live depending upon [the protection of] the householders.

A Brâhmaṇa, who daily carries water, who always wears the sacred thread, who daily studies the Veda, who avoids the food of outcasts, who visits his wife in the proper season, who celebrates sacrifices according to rules, does not fall from the region of Brahman.

CHAPTER IX.

A VA'NAPRASTHA (hermit, shall wear matted locks and put on bark and deer skin. He shall not enter a village. He shall not tread a ploughed land. He shall gather wild growing roots and fruits. He shall draw up

his virile power and be forgiving. He shall honor guests coming to his hermitage with alms of roots and fruit. He shall only give but never receive [presents.] He shall bathe thrice (morning, noon, and evening). Kindling fire according to the regulation of Sramanaka (Sutra) he shall preserve the sacred Fire. He shall live at the root of a tree. Living thus for over six months he shall keep no fire and have no house. He who [thus] gives [their due] to the deities, departed manes and men, shall attain to the endless celestial region.

CHAPTER X.

A RELIGIOUS mendicant shall depart giving a present of the promise of safety from injury to all creatures.

Now they quote the following verses as an example:

A twice-born person, who having given a promise of safety to all creatures wanders about, has nothing to fear from all creatures.

He, who lives in this world without giving a promise of safety to all living creatures, destroys the born and the unborn; likewise does one who accepts presents. Let one renounce all the religious rites but not [the recitation of] the Veda. By discarding the Veda one becomes a S'udra and therefore one shall not renounce the Veda.

[To recite] one syllable (Om) is the highest [method of] reciting Brahma (Veda); to suppress vital airs is the highest form of penance; to live on alms is better than fasting and compassion is preferable to liberality.

[An ascetic] shall shave his head, shall own nothing and no home. He shall beg food at seven houses not

selected before, when it is smokeless and when the pestle lies motionless. He shall wear a single garment, or cover his body with deer-skin or with grass that has been nibbled at by a cow. He shall live on the naked ground and shall not live long at one place. [He shall live] at the outskirt of a village, in a temple, in an empty house or at the root of a tree. He shall seek knowledge by the mind. Living always in the forest he shall not walk about within sight of the village cattle.

Now they quote the following verses as an example:

Freedom from re-births is certain for him who always lives in the forest, who has conquered the sense organs, who has renounced all sensual gratification, whose mind is devoted to the meditation of the Supreme Self and who is [perfectly] indifferent. He shall be of no visible mark or rule of conduct. Though not mad he shall appear like a maniac.

Now they quote the following verses as an example:

There is no salvation for him, who is addicted to the study of the science of words, nor for him who is given to the acceptance of presents in this world, nor for him who is fond of eating and clothing, nor for him who loves a charming residence.

One shall not seek to obtain alms by [explaining] evil portends and omens, nor by skill in astrology and palmistry, nor by [the exposition of] the scriptural injunctions, nor by casuistry.

He shall not be dejected when he gets nothing nor glad when he receives something. Renouncing all attachment for earthly possessions he shall seek only as much as will sustain life.

He alone is the foremost of those conversant with [the road of] emancipation who cares neither for a hut,

nor for water, nor for clotnes, nor for the three Pushkaras,* nor for a dwelling, nor for a seat, nor tor food.

He shall eat in the evening what he shall get in the house of a Brâhmaṇa except honey, meat and clarified butter. Evening and morning the ascetics and pious house-holders shall derive satiation [from eating]. [An ascetic] shall live [at his option] in a village, should not be crooked, shall not have a house and be of concentrated mind. He shall not join his senses with their objects. By avoiding injury and kindness he shall be indifferent to all living creatures.

To renounce back-biting, envy, pride, conceit, unbelief, crookedness, self-praise, slandering, egoism, avarice, stupefaction, anger, and jealousy is the duty of all orders.

A Brâhmaṇa, who is pious, who wears the sacred thread, who holds in his hand a pitcher filled with water, who is pure and who renounces a S'udra's food and drink, shall not fall from the region of Brahma.

[A Brâhmaṇa] of six rites shall give Bali-offerings to the [presiding] deities of the house. Having offered food unto a S'rotriya [one shall] offer [it] unto a student and then unto the departed manes. He shall then feed his guests in due order, the worthiest first, then the maidens, the infants, the aged and the advanced [in age] members of his family and then the other members and dependants. He shall throw some food on the ground for the dogs, Chandâlas, outcasts and crows. He may give to a S'udra the residue [of the food]. The self-controlled [house-holder] shall eat what remains.

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* Three sacred tanks at the holy shrine of Pushkara.

A fresh meal, with all the materials [as for the first] shall be [made] if a guest comes after the Vaisvadeva has been offered; for such a guest he shall have a particular food made. It is known [in the Veda] that Vaisvânara fire enters the house [in the shape of a] Brâhmana guest. Through him they get rain and food through rain. Therefore people know that the [the [reception of a guest] is a ceremony averting evil.

Having fed him one shall honor him, shall accompany him to the outskirt or until he gets permission [to return]. One shall offer oblations unto the manes during the dark fort-night after the fourth [day]. Having invited the Brâhmanas on the day previous [to the S'râddha] one shall feed the ascetics, virtuous house-holders who are Srotriyas, who are of advanced years, who do not follow forbidden occupations, pupils living in the house, and qualified pupils. One shall feed all except those who neglect their duties, those suffering from white leprosy, eunuchs, those who have black teeth, those who suffer from black leprosy, and those who have deformed nails.

Now they quote the following verses as an example: If one, conversant with the Mantrams, is afflicted with bodily [defects] which desecerate a row, Yama calls him irreproachable. And he too is a sanctifier of the row.

At a S'râddha, the remnants [of a meal] shall not be cleared away until the end of the day. They (*i.e.* the manes) for whom no watery libations have been offered) drink streams flowing from the sky.

They are nourished by the remnants till the sun is not set. The streams of milk become un-ending and movable.

Manu has said that both the remainder [in the vessels] and the fragments are the share of those members of the family who died before receiving the sacraments.

One shall give the residue, that has fallen on the ground, consisting of the wipings and water to the manes of those who died without offspring and of those who died young.

Food shall be dedicated unto the manes supported by both the hands. The wicked-minded Asuras always seek holes therein.

Therefore one shall not offer food in empty hands; or he shall stand holding the dish [until] leavings of both kinds have been produced.

One shall feed two [Brâhmaṇas] at the offering to the deities, three at the offering to the manes or one on either occasion; even a very rich man shall not be anxious to [feed] a very large number.

Good treatment, [consideration of] time and place, purity and [selection of] virtuous Brâhmaṇas [as guests] —a large company destroys these five; therefore one shall not invite a large number.

Or one may feed even one Brâhmaṇa who has studied the whole Veda, who is endued with good conduct and who is free from all evil marks.

How can oblation to the deities be made if one feeds a single Brâhmaṇa at a S'râddha. Having collected in a vessel [a portion of] all sorts of food, placed it in a temple one shall then begin the performance of a S'râddha. He shall throw into the fire [a portion of that] food or shall give it to a Brahmachârin.

They shall, controlling the speech, eat the food so

long it continues warm; the manes eat it so long the qualities of the food are not spoken of.

The qualities of the food must not be spoken of as long as the manes (*i. e.*, the Brâhmanas representing them) are not satiated. Afterwards when the Pitris are satisfied they may say, "Beautiful is the sacrificial food."

But one, who being invited at a S'râddha or a sacrifice rejects it (*i. e.*, meat) shall go to hell for as many years as the beast has hairs.

Three are sanctifying in a S'râddha, a daughter's son, the eighth Muhartta of the day and sesamum and three [others] purify more the food, *viz.*, purity, freedom from anger and from precipitation.

The eighth part of the day, when the Sun's progress becomes slow, that period is named *Kutapas*; what is [then] given to the manes endures for ever.

The departed manes of that man, who holds sexual intercourse with a woman after offering or having dined at a S'râddha, feed for a month on his semen.

One who studies after offering food at a S'râddha or partaking of funeral food, is born in this or that (*i. e.*, indifferent) family; he does not acquire sacred learning and becomes short-lived [in that birth].

The father, the grand father and the great grandfather adore a son born to them as the birds [become hopeful on seeing] a Pippala tree.

Even a poor man makes funeral offerings with honey, meat, vegetables, milk and porridge both in the rainy season and under the constellation of Maghâ.

The ancestors always welcome a descendant who lengthens the line, who finds pleasure in performing

funeral sacrifices and who is rich in idols and good Brâhmaṇas.

The manes rejoice at him as husbandmen at good rain. The manes possess a descendant in him who offers them food at Gayâ.

One shall make offerings to the manes both on the full moon days of the month of Srâvana (July August) and Agrahâyana (November and December) and on the Anvasthaka.* There is no necessity of restriction about time if materials, [sacred] place and [good] Brâhmaṇas are near at hand. A Brâhmaṇa, who kindles the sacred fires, shall perform the full and new moon sacrifices, the [half-yearly] Agrahâyâna Ishthi, the Chaturmâsya sacrifice, the sacrifices in which animals are killed and the Soma sacrifices. All this is enjoined in the Veda and is spoken highly of as a debt. A Brâhmaṇa is born loaded with three debts. He owes sacrifices to the deities, descendants to the departed manes and religious studentship to the Rishis. One becomes free from debt who celebrates sacrifices, who begets a son, and who leads the life of a religious student. One shall invest a Brâhmaṇa with the sacred thread in the eighth year after conception, a Kshatriya in the eleventh year after conception and a Vaishya in the twelfth year after conception. The staff of a Brâhmaṇa [student] may be [made] of Palâsa wood or Bel wood; that of a Kshatriya of the wood of Nyagrodha, and that of a Vais'ya of Udumvara wood. The upper garment of a Brâhmaṇa [shall be] the skin of a black antelope; that of a Kshatriya the skin of a spotted deer; that of a Vais'ya a cow-skin or that of a he-goat. Tne wearing cloth of

* The day following the Ashtaka or the eighth day *i. e.*, the ninth day of the dark halves of Márgasiras, Paushá, Mágha and Phálguna.

a Brâhmaṇa shall be white [and] spotless; that of a Kshatriya dyed with madder: that of a Vais'ya dyed with turmeric or made of [raw] silk. The undyed cotton cloth [is] for all [religious students]. A Brâhmaṇa shall beg alms placing [the word] *Bhavad* (Lord) first; a Kshatriya placing [the word] *Bhavad* in the middle and a Vais'ya placing [the word] *Bhavad* at the end. The time for the initiation of a Brâhmaṇa does not expire until the completion of the sixteenth year, for that of a Kshatriya until the completion of the twenty second year and for that of a Vais'ya until the completion of the twenty-fourth. After that they become men whose Savitri has been neglected. One shall not initiate such men, teach them nor officiate as priests at their sacrifices; one shall not contract matrimonial alliances with them. A man, whose Savitri has been neglected, may perform the Uddalaka penance.

He shall live for two months on barley-gruel, for one month on honey collected by bees, for eight nights on clarified butter, for six nights on unsolicited food, for three nights on water and shall fast for a day and night. Or he may go to bathe at the terminating bath of a horse-sacrifice or he may offer a Vrâtyastoma.

Now [are] the duties of a Snâtaka. He shall not beg from any body except a king and a pupil. But stricken with hunger he may ask for some [small gift,] cultivated or uncultivated field, a cow, a goat or a sheep; or for gold, grain or food. But the injunction is that a Snâtaka shall not be exhausted with hunger. He shall not be a stay-at-home. He shall not cross a rope to which a calf is tied. He shall not look at the sun when he rises or sets or sheds heat. One shall not

pass urine or excreta in water, nor spit into it. He shall pass urine or excreta after wrapping up his head, covering the ground with grass that is not used in a sacrifice, facing the north in the day time, the south at night, and the north in the twilight.

Now they quote the following verses as an example:

The Snâtakas shall always put on a lower and an upper garment, [wear] two sacrificial threads [and shall carry] a staff and a pitcher filled with water.

[A vessel] is being spoken of [as] pure with water, or with a stick, or with fire. Therefore [a Snâtaka] shall clean [his] vessel with water and with his [right] hand.

Manu, the lord of created beings, designates it as encircling it with fire. Having performed the obligatory rites one, perfectly acquainted with the rules of purification, shall sip water.

He shall eat food facing the east. He shall silently swallow the entire mouthful with the four fingers and with the thumb. He shall not make a sound with his mouth. He may know his wife in the proper season or at any other time except on the Parva days. He shall drink sacred water.

Now they quote the following verses as an example

The ancestors of a man, who commits intercourse through the mouth of his wedded wife, feed, that month, on his semen, for all unnatural intercourse is against the sacred law.

It is known that Indra conferred upon women the sanctifying boon that even those [among them], who are to be mothers either to-day or to-morrow, may cohabit with their husbands. He (*i.e.*, a Snátaka) shall not ascend a lofty tree, shall not descend into a well,

shall not blow the fire with his mouth, and shall not pass between a fire and a Bráhmaṇa; nor between two fires; nor between two Bráhmaṇas; or he may do so after having obtained permission. He shall not take meals with his wife, for it is said in the Vájasaneyaka, "His children shall be shorn of manly vigour." He shall not point out a rain-bow by its [true] name], "Indra's bow." He shall call it a jewelled bow. He shall avoid seats, dogs and sticks for cleansing teeth made of Palása wood. He shall not eat [food placed] in his lap; he shall not eat [food placed] in a chair. Let him carry a bamboo-staff and wear two golden ear-rings. He shall not wear any visible garland save a golden one. He shall avoid assemblies and crowds.

Now they quote the following verses as an example:

To deny the authority of the Védas, to doubt the injunctions of the Rishis and to consider one's own argument as directly authoritative destroys one's soul.

One shall not go to a sacrifice without being invited. If he goes, he must not go by the door covered with trees or facing the sun. He shall not ascend an unsafe boat. He shall not cross a river by swimming with his arms. Having risen up in the last part [of the night] and recited [the Véda] he shall not lie down again. In the Muhurta sacred to Prajápati, a Bráhmaṇa shall perform some sacred duties.

CHAPTER XI.

Now therefore the Upakarman [the rite preparatory to] Védic study [shall be done] on the full-moon day of the

month of S'rávana or Prausthapada. Having kindled the sacred fire he shall offer oblations to the deities and the sacred metres. Having made oblations to the sacred metres, having made the Bráhmanas utter words of well-being and after having fed them with curd he shall continue the Védic study for four months and a half, or six-months and a half, and then perform the dedicatory rite. Thereafter he shall study the Véda during the light fortnight and the Angas (supplementary subjects) of the Véda at pleasure. [The Véda] shall not be studied during the period of conjunction (twilight) in towns where a corpse [lies] or Chandálas [live] [He may study] at pleasure [in a place], which has been besmeared with cow-dung, and around which a line has been drawn. [He shall not study] near a cremation-ground, lying down, or after he has eaten or taken a present at a funeral rite.

Now they quote a verse as an example from Manu :—

Whether be it fruit, water, sesamum, food, or any gift at a S'ráddha, one shall not, having just accepted it, recite the Véda; for it is said in the *Smriti* that, the hand of a Bráhmana is his mouth.

[One shall not recite the Veda] while running, while a foul smell comes, ascending a tree, in a boat or in a camp, after meals, while his hands are moist, while the sound of an arrow [is heard], on the fourteenth day of each fortnight, on the new moon-day, on the either day of a fortnight and on an Ashtaká [day], while he stretches his feet out, while he makes leap, leaning against [some thing], on a bed that had been used in a conjugal intercourse, in a dress that he had used during a sexual intercourse except it has been washed at the outskirt of a village, after vomiting,

while passing urine or excreta. One shall not recite the Rig-Véda or the Yajur-Véda while the sound [of the chanting] of the Sáman [is audible] nor when a thunder-bolt falls, nor when an earth-quake happens, nor during the solar and lunar eclipses, nor when a sound is heard in the sky or in the mountains, nor during an earth-quake or muttering of clouds, nor when showers of stones, blood and sand [fall from the sky], nor during twenty-four hours [after the event]. If meteors, lightnings and other luminous bodies appear [the study of the Véda shall be stopped] for twenty-four hours. If the teacher dies [one shall not study the Véda] for three nights; and if teacher's son, pupil or wife [dies], during a day and a night; likewise [on the death of] a priest or any relation made by a marriage. The feet of a preceptor must be embraced; one shall honour an officiating priest, a father-in-law, paternal and maternal uncles, younger than himself, by rising and saluting them. Similarly, [he shall honour] the wives of those persons whose feet must be embraced, and the teacher's [wives] and his parents. One shall say "I am such and such" to one who is acquainted [with the meaning of the salute.] But he shall not salute him, who does not know the meaning of a salute. The father, when out-casted, must be forsaken, but the mother is never forsakable unto a son.

Now they quote the following verses as an example:

An *A'chàryaya* is ten times more venerable than an *Upádhyáya*; the father, a hundred times more than the *A'chàryaya*; and the mother, a thousand times more than the father.

A wife, sons, and pupils, who are contaminated by sinful deeds, must first be admonished [by being

pointed out] and then forsaken. He, who forsakes them in any other way, becomes [himself] an out-cast.

An officiating priest or a preceptor, who neglects to perform sacrifices, or to teach [the Véda] shall be forsaken. The wife must not take that husband, who, though not really an outcast, appears like one. She shall never speak of him. A woman, by holding intercourse with a person other [than her husband], becomes an outcast. The husband may, therefore, take another wife, who has never been enjoyed by another man.

If the preceptor's preceptor is near he must be treated like the preceptor himself. The S'ruti says that, one must treat a teacher's son just as the teacher himself.

Scriptural works, raiments and food shall be accepted [as presents] by a Bráhmaṇa. Learning, wealth, age, relationship, and occupation must be respected. But each preceding one is more venerable [than the succeeding one]. If one meets aged men, infants, sick men, load-carriers, and persons riding on wheels, he must give way to each of the latter. If a king and a Snátaka meet, the king must make way for the Snátaka. All must make way for the greatest [man among them.] Grass, land, fire, water, truth and absence of envy—none of these is found wanting in the houses of good men.

CHAPTER XII.

I SHALL now describe what may be eaten and what may not be eaten. Food given by a hunter, a woman of immoral character, a mace-bearer, a thief, one under

the ban of an imprecation, a eunuch, or by an out-cast must not be eaten; nor that given by a miser, by one who has performed the initiatory rite of a S'rauta sacrifice, by one fettered with a chain, by a sick person, by a seller of *Soma*-plants, by a carpenter or a washerman, by a seller of spirituous liquor or a spy, by a usurer, or a cobbler; [nor that given] by a S'udra, nor at an inferior sacrifice [performed by one who is] devoid of five sacrifices, [nor that] given by the paramour of a married woman, or a husband, who procures a paramour [to his wife], or by one (*i.e.*, a king) who does not slay a person deserving destruction, or by one who cries out whether bound or freed; food given by a multitude of men or by harlots should not be eaten.

Now they quote the following verses as an example:

The celestials do not partake of [the offerings] by a man, who keeps dogs, nor by him whose [only] wife is a S'udra woman, nor by him who is hen-pecked, nor by him in whose house [lives] the paramour [of his wife.]

One shall not accept from such [people even] fuel, water, fruits, fodder, *Kusá* grass, parched grain, unsolicited drink, house, small fish, millet, perfumes, honey, and meat.

Now they quote the following verses as an example:

For the sake of a Guru (religious guide) when he wishes to save his wife [and family from starvation,] when he wishes to honour the deities or guests, one may accept [presents] from any body; but he shall never satisfy himself (*i.e.*, convert to his own use) [with them].

Food, given by a hunter using the bow, shall not be rejected. It is said [in the *Véda*] that at a sacrifice extending over one thousand years Agastya went out to hunt. He had delicious cakes made with the meat

of beasts and fowls. They quote some verses made by Prajápati. Prajápati has ordained that, food, freely offered and brought, may be eaten although [the giver] may be a sinful person, provided it has not been asked as alms beforehand.

Particularly a thief's food must not be eaten by one who has faith,* nor that given by a Bráhmaṇa, who sacrifices for many and initiates many.

The manes do not eat for fifteen years [the food] of that man who rejects food [offered voluntarily], nor does the fire carry his offerings.

But alms, albeit offered voluntarily, must not be accepted from a physician, from a hunter, from a surgeon, from one who uses a noose, from a eunuch or a faithless woman.

Residue of food left by other persons than the preceptor must not be eaten, nor the residue of one's own meal and food sullied by leavings; nor food sullied by contact with a dress, hair, or with insects. But if he likes he may use [such food], after taking out the hair and the insects, sprinkling it with water, and throwing ashes on it, and after it has been declared by words as fit [for taking].

Now they quote the following verses by Prajápati, as an example :—

The deities created for Bráhmaṇas three instruments of purification, namely, ignorance, sprinkling them with water and commending [them] by word of mouth.

One shall not cast away the food, which, at a

* There is another reading which Buhler has followed, "offered by a man who has faith, must certainly be eaten even though the giver be a thief." This seems to be a better reading, but we have followed the Bengali edition.

procession with images of deities, at a nuptial ceremony, or at a sacrifice, is touched by crows or dogs.

Having taken out thereof [the defiled portion of] food one shall purify the remainder, the liquids by straining them and the solid food by sprinkling it with water. Some [articles] become pure when they are looked at, if not defiled by touch.

Stale food, what is naturally bad, what has been placed once only in the dish, what has been cooked again, raw food and [that] insufficiently cooked [must not be eaten.]; but one may take it, if one likes, after pouring over it milk, curd and clarified butter.

Now they quote the following verses by Prajápati as an example :—

Oily substances, salt and curries, offered with the hand, do not benefit the giver, and he, who partakes of them, will eat sin.

For eating garlic, onions, mushrooms, turnips, S'leshmâtaka, exudations from trees, red sap of trees flowing from incisions, food eaten by horses, dogs and crows, and leavings of a S'udra, a *Krichchhâti Krichchha* [perimce must be performed]. Elsewhere [the penance is ordained] by others for taking meat, honey and particular kinds of fruits, and flesh of some wild animals. One shall not drink the milk of cow that is in heat, or of one whose calf has died, or that which a cow-buffalo or a she goat gives during the first ten days [after giving birth to young ones], or water collected at the bottom of a boat. One shall avoid wheat-cakes, fried grain, porridge, barley-meal, stale and other sorts of [bad] food prepared with milk and barley-flour.

Of five-toed animals, the porcupine, the hedge-hog, the hare, the tortoise and the iguana may be eaten; of

[domestic] animals those having one jaw only save camels; of aquatic animals the alligator and the crab [must not be eaten]; nor those which are mis-shaped like snakes; nor kine, Gavayas and Sharabhas, nor those that have not been [specially] mentioned. It is said in the Vájasaneya [Samhitá] that, the meat of] milch cows and oxen is fit for sacrificial offerings. They make conflicting statements about the rhinoceros and the wild boar. Among birds those which seek food by scratching with their feet, the webb-footed one, the Kalavinka, the water-hen, the flamingo, the Brâhmaṇi duck, the Bhása, the crow, the blue pigeon, the osprey, the Châtaka, the dove, the crane, the black partridge, the grey heron, the vulture, the falcon, the white egret, the ibis, the cormorant, the peewit, the flying-fox, those flying about at night, the wood-pecker, the sparrow, the Renlâtka, the green pigeon, the wagtail, the village-cock, the parrot, the starling, the cuckoo, those living on flesh, and those moving about villages [must not be eaten].

CHAPTER XIII.

MAN, formed of blood and semen, procceds from his mother and his father as his cause. Therefore the parents have power to give, to sell, and to abandon their [son]. But one shall not give, or receive [in adoption] an only son, for he must live to continue the line of his ancestors. A woman shall neither give nor receive a son save with the permission of her husband. He, who wishes to adopt a son, shall collect his kinsmen, announce his desire to the king, shall make

offerings in the middle of the house, reciting the Mahá-vyáhriti, and take as a son, a not-remote kinsman, just the nearest among his relatives. But if a doubt arises about this remote kinsman, [the adopter] shall set him apart with a S'udra. It is said in the Veda that, through one he saves many. If after adoption, a son of one's *own loins* is born, [the adopted son] shall obtain a fourth part, if he is not engaged in rites, procuring prosperity.

He, who divulges the Veda [to unworthy persons, shall be excommunicated] by spreading red Kusa grass having tips with left foot and placing the water-vessel thereon. Allowing their hair to hang down, and with their sacred threads on the right side, his relatives shall touch him who empties [the pot]. Then turning their left hands towards [that spot] they may go and come at pleasure. They shall not afterwards admit the outcast to sacred rites. Those, who admit him to religious rites, become his equals. But outcasts, if they have performed the [necessary] penitential rite, [may be] re-admitted.

Now they quote the following verses an an example :

[Some] shall come by redemption by [entering] into fire. [People] shall play and laugh [with such a person] He shall walk behind those, who excommunicate him, like one weeping and sorrowing. Those, who kill their teachers, their mothers, or their fathers, may be readmitted either after being pardoned. or after expiating their sin. Having filled a golden or an earthen pot [with water] from a sacred lake or river, they pour [the water] over him, [reciting] "ye waters are, etc."

All [other rites relating to the] readmission of one, who has [thus] bathed, have been explained by [those laid down for] the birth of a son.

CHAPTER XIV.

Now [are] the laws. Let the minister of the king transact business on the bench. When there is a dispute between two parties, if he sides with one of them, their guilt will be considered as [the king's] own. [A king] shall be equitable to all created beings. If he commits any crime, it shall be rectified by the regulations of [the first two] castes. The king [shall administer the property of] the infants, who are not of age for legal actions. [A minor] shall be [treated] as others when he comes of age.

There are three kinds of proofs, it is declared in the Smriti, which give title to a property, namely documents, witnesses, and possession; [by these] an owner may recover his former property.

[In all disputes] about roads, fields, different interpretations of gifts, and debts on mortgage, the legal procedure is of three feet (*i.e.* requires three kinds of evidence).* In a dispute about a house or a field reliance [may be placed on the evidence] of] neighbours. If the statements of the neighbours disagree, reliance [shall be placed on the statement of] the aged villagers or citizens, and of guilds and corporations.

Now they quote the following verses as an example :

* There is a difference of reading: Buhler has followed the Benares text and translated the passage thus: "From fields through which (there is a right of) road (a space sufficient for the road) must be set apart, likewise a space " for turning (a cart, and for) other things (of the same description there shall be) a passage three feet about." We have translated *Arthantareshu* as different interpretaions *i.e.* of the terms of agreements. Buhler has translated it as near other things. The commentator Krishnapandit means " near pleasure-gardens and the like."

What is bought, a pledge, property given to a wife after marriage by her husband's family, and what is obtained from a sacrifice—know all this as burning fire. Whatever has been continuously enjoyed [by another person] for ten years [is lost to the owner.]

A king is not justified to make a gift of a pledge, a boundary, the property of minors, a deposit, a sealed deposit, women, the property of a king, and the property of a S'rotriya.

They are not lost by being enjoyed [by others]. The properties of house-holders [given up by them] go to the king. With ministers and citizens a king shall administer affairs. Whether is a king, who is surrounded by many servants, superior to one who has servants, [keen-eyed] like vultures? A king, who has servants like vultures, is not superior. A king shall not be like a vulture, nor shall he have servants like vultures. Through his servants originate crimes such as theft, robbery, murder etc,. Therefore let him question his servants beforehand.

Now about witnesses:

Persons, well-read in the S'ruti, beautiful, possessed of good character, and truthful, are to be witnesses. All men may [be witnesses of all men]. One shall make women witnesses about women; twice-born persons shall be fitting [witnesses for] twice-born men; S'udras for S'udras, and low castes for low castes.

Now they quote the following verses as an example:

A son shall not pay money owing [by his father] for a surety, a money promised for a worthless object, money due for losses at play, or for spirituous liquor, nor what remains unpaid [on account] of a fine or toll.

Speak out, O witness, every thing truly; thy departed manes hang [in suspense depending on thy answer]; with the utterance of thy words they will rise [into heaven], or fall [into hell].

Naked, with head, shaven, stricken with hunger and thirst, and blind shall go the man, who gives false evidence, with a potsherd to beg food at the door of his enemy.

One kills five by [giving] false [evidence] about a maiden; one kills ten by [giving] false [evidence] about kine; one kills a hundred by giving false evidence about a horse, and a thousand, by giving false evidence about a man.

People may speak untruth at the time of marriage, while holding sexual intercourse, when their lives are in danger, while their entire property is at stake, and for the sake of a Brâhmaṇa. These five falsehoods are not sinful.

If for the sake of a relative, or for money, men give partial evidence in a law-suit, they bring down [into hell] their own ancestors, although stationed in the celestial region.

CHAPTER XV.

THE father throws his debts on [the son] and acquires immortality, if he sees the face of a living son.

It is said in the S'ruti that, endless are the regions for those, who have sons; there is no region for him, who has no son. There is a curse that men (*i.e.*, enemies) may have no male offspring. Through offspring Agni acquired immortality. In this there is the rule:

Through a son one conquers the world; through a grandson one acquires immortality; but through his son's grand-son he acquires the solar region.

There is a dispute [among the learned; some say] 'the son belongs to the husband of the wife; [and some say,] the son belongs to the begetter.'

They quote on both sides the following verses as an example:

If [one man's] bull were to procreate a hundred calves on another man's cows, they would belong to the owner of the cows; useless is the spending of his power.

[Some say,] 'vigilantly watch the pro-creation of your offspring lest strangers might sow seed on your soil. The son belongs to the begetter. The adage is that, one of successful virile power has created this offspring.

If amongst many begotten by one [father] one has a son, they all have offspring through that son, thus says the *Veda*.

Twelve kinds of sons only are recognised by the ancients.

The first is the son begotten [by the husband] himself on his own married wife. In his absence the second begotten on one's own wife or widow [by another man] on being authorized. The third is an appointed daughter.* A brotherless maiden comes back to her

* This is a curious fact but the practice is still prevalent in Kashmira. Buhler quotes an historical incident from *Rajatarangini* "Where it is stated Kalyandevi, princess of Ganda, and wife of king Gayapida, was called by her father Kalyanamalla." He says in the same note:— "When I collated the passage with the help of a Kasmirian I was told that a certain Brahmana, still living in Srinagar, has changed the name of his only child, a daughter called Amri, to the corresponding masculine form Amirgu inorder to secure to himself through her the same spiritual benefits as if he had a son.

male ancestors; returning she becomes their son. [There is a] verse.

"I shall confer on thee a brotherless damsel adorned with ornaments. The son to whom she may give birth shall be my son."

The fourth is the son of a re-married woman. She is called *Punarbhu* (re-married), who leaving the husband of her youth and having lived with others seeks the protection of his relatives.

And she [too] is called *Punarbhu*, who leaving an impotent, outcast, or mad husband, or after the demise of her husband, takes another lord. The fifth is the son of an unmarried maiden. [The learned say] that, the son whom an unmarried woman gives birth to through lust in her father's residence is the son of his maternal grand-father.

Now they quote the following verses as an example:

If an unmarried daughter gives birth to a son begotten by a man of equal caste, the maternal grandfather gets a son through him; he shall offer *pinda* and steal (inherit) the property [of his grand-father.]

[A son] born secretly in the house is the sixth. [The learned] declare that these all (*i.e.*, six) are heirs and kinsmen and preservers from great danger. Now amongst those, who are not heirs, the first is he, who is received with a pregnant bride. [The son of a maiden,] who is married pregnant, [is called] a *Sahoda* (a son received with the bride). The second is the adopted son whom his father and mother give [in adoption.] The third is the son bought. That is explained by [the story of] Sunahs'epa. Harishchandra indeed was a king. He himself bought the son of Ajigarth by [giving him] young animals [and wealth.] The fourth is

the son himself arrived. This is explained by [the story of] Sunas'epa. Sunas'epa, forsooth, [when] tied to the sacrificial stake, lauded the celestials. Then the deities liberated him from the fetters. The sacrificial priests said, "He shall be our son." He did not comply with their request. [Then] they made him make [this] compact. "He shall be the son of him whom he chooses." Viswâmitra was the Hotri and he became his son. The fifth is an *Apaviddha* (cast off son.) [He is called so] who, renounced by his father and mother, is received [as a son]. The sixth is the son of a S'udra woman. These six are kinsmen but not heirs.

Now they quote the following verses as an example :

These (*i. e.* the last-mentioned six sons) shall inherit the property of him, who has no heir belonging to the first-mentioned [six classes]. Now about the partition [of paternal property] amongst brothers.

The eldest shall take two shares, and a tithe of the kine and horses. The goats, the sheep and the house belong to the youngest; black iron, the utensils and the furniture, to the middle-most. The daughter shall divide the nuptial presents of their mother. If a Brâhmaṇa has sons by wives of the Brâhmaṇa, Kshatriya and Vais'ya castes, the son of the Brâhmaṇa wife shall recieve three shares; the son of the Kshatriya wife, two shares, and the other sons shall inherit equal shares. And if one of the brothers has earned something by his own [endeavour*] he shall get two shares. But those

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* Krishna pandit thinks that, the Sutra forbids an appointment which is made with the intention to secure the estate, or a share of the estate of the natural father from whom the Kshatriya son inherits also. But it seems equally probable that it is intended to prevent a widow from agreeing to an appointment in order to obtain control over her husband' estate"—Buhler.

who have entered a different order, those, who are eunuchs, insane and out-cast, shall recieve no share but [they] are entitled to maintenance.

The widow of an eunuch or mad man, deceased, shall sleep on the ground, for six months, practising religious virtues and abstaining from taking pungent food and salt. Having bathed after six months, she shall offer the Sraddha to her husband. Then her father, or her brother shall assemble his (*i. e.*, deceased person's) preceptors, who taught him or officiated at his sacrifies and his kinsmen, and shall appoint her [to raise offspring for her deceased husband]. One shall not appoint a woman, who is insane, not under control, and diseased, nor one who is very aged; sixteen years [is the age for appointing a woman] and she must be healthy.

[The male appointed] shall approach [the widow] in the *muhurta*, sacred to Prajápati, like a husband, without dallying with her, and without abusing or ill-treating her. She shall get food, dress, baths and unguents from [the estate of] her former [husband]. The [learned] say that, sons begotten on a woman, not appointed, belong to the begetter. A woman shall not be appointed for the man, who had seen her with lustful eyes. Others say that if [a widow] is to be appointed [under these circumstances] she shall have to perform a penance. A maiden, who has attained puberty, shall wait for three years. After three years she may take a husband of the same caste.

Now they quote as an example,

If the suitable age of a maiden expires before she is given away by her father, she, who has been waiting [for a husband] destroys him, who gives her away, just

as the fee that is paid too late to the teacher [kills the pupil]

Fearing the appearance of the menses, the father shall marry his daughter while she still runs about naked. If she stays (in her father's house) after menstruating, sin visits the father.

As often as are the menstrual courses of a maiden, who is desirous of, and is solicited in marriage by, a qualified bridegroom of the same caste, so often her father and mother are guilty of [the crime of] killing an embryo: such is the sacred law.

If the betrothed of a maiden dies after she has been given away to him by words and water but before she was married with *Mantras*, she belongs to her father alone.

If a maiden has been carried away by force and not married with *Mantras*, she may be lawfully given away to another man. She is like a maiden.

If a damsel has merely been married, at the death of her husband, by *Mantras*, and if the marriage has not been consummated she may be married again.

A wife whose husband is in a foreign country, [and who has not given birth to a son], shall wait for five years without cherishing any desire. She shall live and behave like a widow. A wife of the Brahmana caste, who has issue, [shall wait] for five years; and one who has no issue, four years; the wife of a Kshatriya who has issue, five years; and one who has no issue, three years; a wife of the Vais'ya caste who has offspring, four years; and one who has none, two years; a wife of the S'udra caste who has offspring, three years; and who has none, one year. Of those who are connected [with her husband] by libations of water. funeral

cake, birth and by *gotra* (family), each preceding person is more preferable. But if a member of her family survives, she shall certainly not go to a stranger. The *Sapindas*, or those who are of the status of a son to him, shall divide the heritage of him who has no heir of the first-mentioned six sorts. On failure of them the preceptor and the pupil shall inherit the property. On failure of these two the king inherits. But a king shall never take the property of a Brahmana, for it is a dreadful poison.

They do not call poison, poison; the property of a Brahmana is called poison. Poison kills only one man but the property of a Brâhmaṇa kills (him, who takes it), together with his sons and grandsons.

He should make it over to pious men, who are well versed in the three *Vedas*.

CHATER XVI.

THEY say that, the offspring of a S'udra by a Brahmana woman is a Chandala. That of a Kshatriya by a Vais'ya woman is Anta-Vyavasâyin. That of a Vais'ya, by a Brahmana woman becomes a Rámaka.* [That of a Vaisya] by a Kshatriya woman [is called] Pukkasa. That begotten on a Bráhmana woman by a Kshatriya becomes a Suta. So [the learned] declare.

* Krishna Pundit, the commentator, reads *Romaki* for Ramaka This indicates, according to some, that the Hindus, of the period, to which the Vasistha Dharma Sashtra belongs, had become aware of the existence of the Roman empire. Buhler holds, and so do we, that there is no reason to make such an assumption " On the other hand," says Buhler, " Romaka is a correction which would easily suggest itself to a Pundit, who was unable to find a parallel passage in which the word Ramaka occurs"

Now they quote the following verse as an example:

One may know by their deeds those, who have been born secretly and are stigmatised for being begotten from unions in the inverse order of castes, because they are shorn of virtue and good conduct.

[Children] begotten by Bráhmaṇas, Kshatriyas and Vais'yas on women of the next lower, second lower and third lower castes become Nishâdas. [The son of a Bráhmaṇa] by a S'udra woman [is] a Parásava. They say that the condition of a Párasava is that of one, who, albeit living, is a corpse. The designation of a dead body is *S'ava*. Some say that a S'udra is a corpse; therefore, the Veda must not be recited near a S'udra.

Now they quote the following verses as an example from Yama-Gitá. These Sudras, who are of sinful deeds, are manifestly a cremation ground. Therefore, the Veda shall never be recited near a S'udra.

One shall not give advice unto a S'udra, nor the residue of his food, nor [the residue of] the offerings [to the deities]; nor shall he explain the sacred law to him, nor shall he order him to perform a religious rite.

He, who explains the sacred law to him, he, who orders him to perform a religious rite, goes, together with that very man, into the dreadful hell [called] Asamvrita.

If ever a worm is produced in an wound [on his body] he shall purify himself by performing Prajâpatyam and give cow, gold and a raimant as sacrificial presents.

One, who has placed the sacred fire, shall never approach a S'udra woman; for she, belonging to the black race, is like a bitch, not for religious rites [but for pleasure.*

* The Bengal text is faulty.

CHAPTER XVII.

THE duty of a king is to protect all beings; by fulfilling it he attains success. Not to protect [them] is a source of fear; the learned have spoken of this rule. It is said [in the Veda] that a Brâhmaṇa priest upholds the kingdom, therefore, one shall make gifts to a priest in all the rites obligatory on a house-holder. His (king's) fear arises also from non-protection and want of capacity. Paying attention to all the laws of the countries, duties of castes and of families, a king shall make the four castes (Varna) follow their respective duties. He shall punish those, who deviate from the path of duty. He shall award [punishment] after due consideration of the place, time, the duties, learning etc., (of the delinquent) and the seat [of occurence]. For the purpose of extending cultivation, one may cut down trees, that do not bear fruits or flowers, for it is not prohibited by the S'ruti. The measures and weights of objects necessary for domestic purposes must be protected [from being falsified]. He (*i e.* king) shall not take property for his own use from [the inhabitants of] his kingdom. The measures and price [of property] only shall be subject to taxes. On an expedition against the enemy, companies, consisting of ten, shall be able to perform a double duty. There shall be places for distributing water. [The king] shall make one hundred men at the least, engage in battle. The wives [of soldiers killed] shall be provided for. Duties shall be levied on goods sold in the market. A ferry shall be taken away from a river in which there is no water. A S'rotriya is free from taxes, likewise, a servant of the king, one who has no protector, one who has become a religious mendicant, an infant, an

extremely aged man, a young man (who studies), and one, who makes gifts, are exempted; so are widows, who return to their former (family), maidens and those women whose children are dead. He, who swims with his arms across a river in order to avoid payment of toll], shall pay one hundred times [the amount due]. No tax shall be paid for rivers, dry grass, forests places of cremation and mountains. Those, who secure their livelihood from them, may pay [something]. But he shall take a monthly tax from artizans. On the deatb of a king, one shall give what is necessary for the occasion. It is hereby explained that his mother shall receive a maintenance. The king shall maintain the paternal and maternal uncles of the principal queen, as well as her other relatives. The wives of [the deceased] king shall receive food and raiment, or if they are reluctant, they may depart. [The king shall maintain] eunuchs and mad men, [since] their shares [go to him]

Now they quote the following verses of Manu as an example:

No duty is paid on a sum less than a Karshâpana; [there is no tax] on livelihood gained by wit, nor on an infant, nor on an emissary, nor on what is gained by begging, nor on the residue of a property left after a robbery, nor on a S'rotriya, nor on a religious mendicant, nor on a religious sacrifice.

By failing to inflict punishment on a thief, on a cursed wight, on a wicked person, on one [caught] with weapons in his hands, on a thief caught with stolen property in his possession, on one covered with wounds and a cheat, a king shall fast for one night; and the priest, for three nights. If an innocent man is punished [the

king shall perform] a *Krichchha* penance, and the priest [shall fast] tor three nights.

Now they quote the following verses as an example:

The destroyer of a learned Brâhmaṇa throws his guilt on him, who takes his food; an adulterous wife, on her husband; a disciple and a sacrificer, on an [ignorant] teacher [and officiating priest]; and a thief, on the king [who pardons him].

If having committed crimes, men are purified by the king, they go pure to the celestial region and [become] as holy as the virtuous.

The sin visits the king, who pardons an offender. If he does not cause him to be killed, he becomes guilty in accordance with the regal laws.

Immediate purification is laid down in respect of (the violation of) all royal duties. They are always pure, and Yama is the authority (for this statement.)

Now they quote a verse proclaimed by Yama.

In this, no sin attaches to kings, to those who are engaged in religious observances and to the ministers, for they are seated on the throne of Indra, and are always equal to Brâhma.

CHAPTER XVIII.

THERE is penance for a crime committed unwittingly; some [say] also for [a crime] committed intentionally. The spiritual teacher corrects the learned; the king corrects the evil-minded, but Yama, the son of Vivasvat, indeed punishes those, who commit sins secretly.

Of men one, who has slept at sun-rise, shall stand

during the day and recite Sávitri, and one, who has slept at sun-set, shall sit whole night [reciting the *Gâyatri.*]

One with deformed nails or black teeth shall perform a *Krihcchha* penance, extending over twelve days, and then again enter the domestic mode of life. Having performed a *Krichchha* penance for twelve days, one, whose younger brother has first married, may again enter the domestic mode of life and take to himself even that [woman whom his younger brother married.] He, who has taken a wife before his elder brother, shall perform a *Krichchha* penance and an *Atikrichchha* penance, and then marry.

We now declare [the necessity of] daily performing a penance. Having performed a *Krichchha* penance for twelve [days and] nights, one, who has killed (*i.e.*, forgotten) Brahma (*i.e.*, *Véda*, after being again initiated with the sacred thread, shall receive the Veda from his teacher. The violator of a step-mother shall cut off his organ together with the testes, take them in his joined-hands and proceed towards the south; where-ever he meets with an impediment there he shall stand till he dies; or having shaved his hair and smeared his body with clarified butter he shall embrace the heated iron image [of a woman.] It is said [in the Veda] he becomes liberated [from the sin] after death. The same [penance is laid down for him, who commits the offence] with the wife of a teacher, of a son, or of a pupil. By knowing a venerable woman, or a female friend or wife of a Guru, one shall perform a *Krichchha* penance for a year. The same penance [is laid down] for taking food of a Chandâla, or of an out-cast. Afterwards initiation [must be performed once more] but the tonsure and the rest may be omitted.

Now they quote a verse from Manu as an example;

The tonsure, [the wearing of] a sacred girdle, [the holding of a] staff and the begging of alms—these religious rites may be omitted on second initiative rites of the twice-born. Such [is the penance in respect of those,] drinking spirituous liquor and associating with eunuohs. If any twice-born person, conversant with the meaning [of the sacred literature], drinks water lying in a liquor-vessel, he shall, after drinking the juice of lotus, Udumvara, Bel, and Palása leaves, for three nights, attain to purification For habitually drinking spirituous liquor, a twice-born person shall drink one [liquor] of the color of fire. We shall describe Bhrunahan (the destroyer of a learned Brâhmaṇa, or of an embryo.) He is called a Bhrunahan, who slays a Brâhmaṇa, or destroys an embryo [the sex of] which is unknown. The embryos of which the sex is unknown become males; therefore, they should offer oblations unto the fire for the production of males. The destroyer of a learned Bráhmaṇa shall kindle a fire, and offer [the following eight oblations,]

The first, [by saying] 'I offer my hair to Death, I feed Death with my hair;' the second, [by saying] 'I offer my skin to Death, I feed Death with my skin;' the third, [by saying] 'I offer my blood to Death, I feed Death with my blood'; the fourth, [by saying] 'I offer my flesh to Death, I feed Death with my flesh;' the fifth, [by saying] 'I offer my sinews to Death, I feed Death with my sinews;' the sixth, [by saying] 'I offer my bones to Death, I feed Death with my bones;' the eighth, [by saying] 'I offer my marrow to Death, I feed Death with my marrow.' For the sake of the king, or for the sake of Bráhmaṇas, one shall cause oneself to be

slain in battle with one's face directed towards [the enemy.] It is declared in the Veda:—(A murderer), who is thrice undefeated, or is thrice defeated [in battle], becomes pure. A sin, which is twice proclaimed, becomes smaller.

Now they quote the following verses as an example.

By saying to an out-cast, "O thou, out-cast," or to a thief, "O thou thief," a person commits a sin as great as [that of the offender]. [If he] falsely [charges any body with such an offence], his sin will be twice as great.

Likewise, having killed a Kshatriya, he shall perform a penance extending over eight years; for killing a Vais'ya, six years; for killing a S'udra, three. For slaying a Brahmana woman, who is an A'treyi, or a Kshatriya or Vais'ya engaged in a sacrifice, [the same penance shall be performed.] We shall explain [the term] A'treyi. [The learned] say that, she, who has bathed after the menses, is an A'treyi; she too is called an A'treyi, who is descended from [the family of] Atri. By slaying a Kshatriya, by killing a Vais'ya, and by destroying a S'udra, [one shall perform penance] for a year. By robbing a Brâhmaṇa, one shall run with flying hair to the king, [declaring] "I am a thief, Sir, punish me." The king shall then give him a weapon made of Udumvara wood; with that weapon he shall kill himself. It is said in the Veda that, he becomes pure after death, or [the thief] shall shave off all his hair, smear his body with clarified butter, and cause himself to be burnt from the feet upwards in a fire of dry cow-dung. It is said in the Véda that, he becomes pure after death.

Now they quote the following verses as an example

Hear, now, the limbs of those, who having committed various crimes died a long time ago and were afterwards re-born, are [marked].

A thief will have deformed nails, a slayer of Brahmanas will suffer from white leprosy; a drinker of spirituous liquor will have black teeth, and a violator of his Guru's bed will suffer from bad skin.

Property obtained from the out-cast, after contracting alliances with them either by [teaching] the Veda, or by marriage, shall be relinquished. One shall not associate with such [men]. It is said in the Véda that, [he, who mixes with the out-cast], shall regain his purity by reciting the Samhita while proceeding in a northerly direction and fasting.

They quote the following verse as an example:

A sinner is freed from his sin by tormenting his body, by practising austerities, and by Vedic studies; he becomes also liberated by making gifts. This is said in the Véda.

CHAPTER XIX.

If a S'udra knows a Brahmana woman, [the king] shall cause the S'udra to be packed up in Virana grass and thrown into a fire. Having caused the head of the Bráhmani to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on the back of a donkey and conducted along the high-road. It is said that, she becomes pure [thereby].

If a Vais'ya knows a Bráhmana woman, [the king] shall cause the Vais'ya to be tied up with Lohita grass, and he shall throw him into a fire. Having caused the

head of the Bráhmaṇi to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a yellowish donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

If a Kshatriya knows a Brahmaṇa woman, [the king] shall cause the Kshatriya to be tied up with blades of Sara grass and shall throw him into a fire. Having caused the head of the Brahmani to be shaved and her body to be smeared with clarified butter, he shall cause her to be placed naked on a white donkey and conducted along the high road. It is said in the Veda that, she becomes pure [thereby].

A Vais'ya, [who commits lachery] with a Kshatriya woman, [shall be treated] in the same manner; so shall a S'udra [who holds incest] with a Kshatriya or a Vais'ya woman.

If [a wife] has been mentally faithless to her husband, she shall live on barley or rice boiled with milk, for three days, and sleep on the bare ground. After [the expiration of] three days, [the husband] shall offer eight hundred *Homas*, [reciting] the Sâvitri [and the Siras] Mantra, while she is immersed in water. It is said in the Veda that, she becomes pure [thereby].

THE END.

शङ्खसंहिता।

प्रथमोऽध्यायः।

स्वयम्भुवे नमस्कृत्य सृष्टिसंहारकारिणे।
चातुर्व्वर्ण्यहितार्थाय शङ्खः शास्त्रमथाकरोत्॥ १
यजनं याजनं दानं तथैवाध्यापनक्रियाम्।
प्रतिग्रहञ्चाध्ययनं विप्रः कर्म्माणि कारयेत्॥ २
दानमध्ययनञ्चैव यजनञ्च यथाविधि।
क्षत्रियस्य तु वैश्यस्य कर्म्मेदं परिकीर्त्तितम्॥ ३
क्षत्रियस्य विशेषेण प्रजानां परिपालनम्।
कृषिगोरक्षवाणिज्यं वैश्यस्य परीकीर्त्तितम्॥ ४
शूद्रस्य द्विजशुश्रूषा सर्व्वशिल्पानि चाप्यथ।
क्षमा सत्यं दमः शौचं सर्व्वेषामविशेषतः॥ ५
ब्राह्मणाः क्षत्रियाः वैश्यास्त्रयो वर्णा द्विजातयः।
तेषां जन्म द्वितीयन्तु विज्ञेयं मौञ्जिवन्धनम्॥ ६
आचार्य्यस्तु पिता प्रोक्तः सावित्री जननी तथा।
ब्रह्मक्षत्रविशाञ्चैव मौञ्जिवन्धनजन्मनि॥ ७
विप्राः शूद्रसमास्तावद्विज्ञेयास्तु विचक्षणैः।
यावद्वेदे न जायन्ते द्विजा ज्ञेयास्तु तत्परम्॥ ८

इति शङ्खीये धर्म्मशास्त्रे प्रथमोऽध्यायः॥ १।

द्वितीयोऽध्यायः ।

गर्भस्य स्फुटताज्ञाने निषेकः परिकीर्त्तितः ।
ततस्तु स्पन्दनात् कार्य्यं सवनन्तु विचक्षणैः ॥ १
षष्ठीचे तु व्यतिक्रान्ते नामकर्म्म विधीयते ।
नामधेयञ्च कर्त्तव्यं वर्णानाञ्च समाक्षरम् ॥ २
माङ्गल्यं ब्राह्मणस्योक्तं क्षत्रियस्य बलान्वितम् ।
वैश्यस्य धनसंयुक्तं शूद्रस्य तु जुगुप्सितम् ॥ ३
शर्म्मान्तं ब्राह्मणस्योक्तं वर्म्मान्तं क्षत्रियस्य च ।
धनान्तञ्चैव वैश्यस्य दासान्तं चान्त्यजन्मनः ॥ ४
चतुर्थे मासि कर्त्तव्यमादित्यस्य प्रदर्शनम् ।
षष्ठेऽन्नप्राशनं मासि चूड़ा कार्य्या यथाकुलम् ॥ ५
गर्भाष्टमेऽब्दे कर्त्तव्यं ब्राह्मणस्योपनायनम् ।
गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥ ६
षोड़शाब्दस्तु विप्रस्य द्वाविंशः क्षत्रियस्य तु ।
विंशतिः सचतुष्का च वैश्यस्य परिकीर्त्तिता ॥ ७
नाभिभाषेत सावित्रीमत ऊर्द्धं निवर्त्तयेत् ॥ ८
विज्ञातव्यास्त्रयोऽप्येते यथाकालमसंस्कृताः ।
सावित्रीपतिता व्रात्याः सर्व्वधर्म्मबहिष्कृताः ॥ ९
मौञ्जीबन्धो द्विजानान्तु क्रमान्मौञ्जी प्रकीर्त्तिता ।
मार्गं वैयाघ्रवास्तानि चर्म्माणि ब्रह्मचारिणाम् ॥ १०
पर्णपिप्पलबिल्वानां क्रमाद्दण्डाः प्रकीर्त्तिताः ।
कर्णकेशललाटैस्तु तुल्याः प्रोक्ताः क्रमेण तु ॥ ११

अवक्राः सत्वचः सर्वे नाग्निदग्धास्तथैव च।
यज्ञोपवीतं कार्पासक्षौमोर्णानां यथाक्रमम्। १२
आदिमध्यावसानेषु भवच्छब्दोपलक्षितम्।
भैक्षस्य चरणं प्रोक्तं वर्णानामनुपूर्व्वशः॥ १३

इति शङ्खीये धर्म्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

उपनीय गुरुः शिष्यं वेदमस्मै प्रयच्छति।
भृतकाध्यापको यस्तु उपाध्यायः स उच्यते॥ १
प्रयतः कल्यमुत्थाय स्नातो हुतहुताशनः।
कुर्व्वीत प्रयतो भूत्वा गुरूणामभिवादनम्॥ २
अनुज्ञातश्च गुरुणा ततोऽध्ययनमाचरेत्।
कृत्वा ब्रह्माञ्जलिं पश्यन् गुरोर्वदनमानतः॥ ३
ब्रह्मावसाने प्रारम्भे प्रणवञ्च प्रकीर्त्तयेत्।
अनध्यायेष्वध्ययनं वर्ज्जयेच्च प्रयत्नतः॥ ४
चतुर्द्दशीं पञ्चदशीमष्टमीं राहुसूतकम्।
उल्कापातं महीकम्पमशौचं ग्रामविप्लवम्॥ ५
इन्द्रप्रयाणं सुरतं घनसङ्घातनिस्वनम्।
वाद्यकोलाहलं युद्धमनध्यायं विवर्ज्जयेत्॥ ६
नाधीयीताभियुक्तोऽपि प्रयत्नाच्च च वेगतः।
देवायतनवल्मीकश्मशानशिवसन्निधौ॥ ७
भैक्षचर्य्यान्तथा कुर्य्याद् ब्राह्मणेषु यथाविधि।
गुरुणा चाभ्यनुज्ञातः प्राश्नीयात् प्राङ्मुखः शुचिः॥ ८

हितं प्रियं गुरोः कुर्य्यादहङ्कारविवर्ज्जितः ॥ ९
उपास्य पश्चिमां सन्ध्यां पूजयित्वा हुताशनम् ।
अभिवाद्य गुरुं पश्चाद् गुरोर्व्वचनकृद्भवेत् ॥ १०
गुरोः पूर्व्वं समुत्तिष्ठेच्छयीत चरमं तथा ॥ ११
मधुमांसाञ्जनं श्राद्धं गीतं नृत्यञ्च वर्ज्जयेत् ।
हिंसापवादवादांश्च स्त्रीलीलाञ्च विशेषतः ॥ १२
मेखलामजिनं दण्डं धारयेच्च प्रयत्नतः ।
अधःशायी भवेन्नित्यं ब्रह्मचारी समाहितः ॥ १३
एवं कृत्वन्तु कुर्व्वीत वेदस्वीकरणं बुधः ।
गुरवे च धनं दत्त्वा स्नायाच्च तदनन्तरम् ॥ १४

इति शङ्खीये धर्म्मशास्त्रे तृतीयोऽध्याय ॥ ३ ॥

चतुर्थोऽध्यायः ।

विन्देत विधिवद्भार्य्यामसमानार्षगोत्रजाम् ।
मातृतः पञ्चमीञ्चापि पितृतस्त्वथ सप्तमीम् ॥ १
ब्राह्मो दैवस्तथैवार्षः प्राजापत्यस्तथासुरः ।
गान्धर्व्वो राक्षसश्चैव पैशाचश्चाष्टमोऽधमः ॥ २
एते धर्म्म्यास्तु चत्वारः पूर्व्वं विप्रे प्रकीर्त्तिताः ।
गान्धर्व्वो राक्षसश्चैव क्षत्रियस्य प्रशस्यते ॥ ३
अप्रार्थितः प्रयत्नेन ब्राह्मस्तु परिकीर्त्तितः ।
यज्ञेषु ऋत्विजे दैवमादायार्षस्तु गोद्वयम् ॥ ४
प्रार्थितापप्रदानेन प्राजापत्यः प्रकीर्त्तितः ।
आसुरो द्रविणादानाद्गान्धर्व्वः समयान्मिथः ॥ ५

राक्षसो युद्धहरणात् पैशाचः कन्यकाच्छलात्।
तिस्रस्तु भार्य्या विप्रस्य द्वे भार्य्ये क्षत्रियस्य तु॥
एकैव भार्य्या वैश्यस्य तथा शूद्रस्य कीर्त्तिता।
ब्राह्मणी क्षत्रिया वैश्या ब्राह्मणस्य प्रकीर्त्तिताः॥ ७
क्षत्रिया चैव वैश्या च क्षत्रियस्य विधीयते।
वैश्यैव भार्य्या वैश्यस्य शूद्रा शूद्रस्य कीर्त्तिता॥ ८
आपद्यपि न कर्त्तव्या शूद्रा भार्य्या द्विजन्मना।
तस्यां तस्य प्रसूतस्य निष्कृतिर्न विधीयते॥ ९
तपस्वी यज्ञशीलश्च सर्व्वधर्म्मभृतां वरः।
ध्रुवं शूद्रत्वमाप्नोति शूद्रश्राद्धे त्रयोदशे॥ १०
नीयते तु सपिण्डत्वं येषां श्राद्धं कुलोद्गतम्।
सर्व्वे शूद्रत्वमायान्ति यदि स्वर्गजितास्तु ते॥ ११
सपिण्डीकरणं कार्य्यं कुलजस्य तथा ध्रुवम्।
श्राद्धं द्वादशकं कृत्वा श्राद्धे प्राप्ते त्रयोदशे॥ १२
सपिण्डीकरणं नार्हं न च शूद्रस्तथार्हति।
तस्मात् सर्व्वप्रयत्नेन शूद्रभार्य्यां विवर्ज्जयेत्॥ १३
पाणिर्ग्राह्यः सवर्णासु गृह्णीयात् क्षत्रिया शरम्।
वैश्या प्रतोदमादद्याद्वेदने तु द्विजन्मनः॥ १४
सा भार्य्या या वहेदग्निं सा भार्य्या या पतिव्रता।
सा भार्य्या या पतिप्राणा सा भार्य्या या प्रजावती॥ १५
लालनीया सदा भार्य्या ताड़नीया तथैव च।
लालिता ताड़िता चैव स्त्री श्रीर्भवति नान्यथा॥ १६

इति शङ्खीये धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः।

पञ्चसूना गृहस्थस्य चुल्ली पेषण्युपस्करः।
कण्डनी चोदकुम्भश्च तस्य पापस्य शान्तये ॥ १
पञ्चयज्ञविधानञ्च गृही नित्यं न हापयेत्।
पञ्चयज्ञविधानेन तत्पापं तस्य नश्यति ॥ २
देवयज्ञो भूतयज्ञः पितृयज्ञस्तथैव च।
ब्रह्मयज्ञो नृयज्ञश्च पञ्चयज्ञाः प्रकीर्त्तिताः ॥ ३
होमो दैवो बलिर्भौतः पित्र्यः पिण्डक्रिया स्मृतः।
स्वाध्यायो ब्रह्मयज्ञश्च नृयज्ञोऽतिथिपूजनम् ॥ ४
वानप्रस्थो ब्रह्मचारी यतिश्चैव तथा द्विजः।
गृहस्थस्य प्रसादेन जीवन्तेते यथाविधि ॥ ५
गृहस्थ एव यजते गृहस्थस्तप्यते तपः।
दाता चैव गृहस्थः स्यात् तस्माच्छ्रेष्ठो गृहाश्रमी ॥ ६
यथा भर्त्ता प्रभुः स्त्रीणां वर्णानां ब्राह्मणो यथा।
अतिथिस्तद्वदेवास्य गृहस्थस्य प्रभुः स्मृतः ॥ ७
न व्रतैर्नोपवासेन धर्म्मेण विविधेन च।
नारी स्वर्गमवाप्नोति प्राप्नोति पतिपूजनात् ॥ ८
न स्नानेन न होमेन नैवाग्निपरितर्पणात्।
ब्रह्मचारी दिवं याति स याति गुरुपूजनात् ॥ ९
नाग्निशुश्रूषया चान्यया स्नानेन विविधेन च।
वानप्रस्थो दिवं याति यथा भोजनवर्ज्जनात् ॥ १०
न भैक्षैर्न च मौनेन शून्यागाराश्रयेन च।
योगी सिद्धिमवाप्नोति यथा मैथुनवर्ज्जनात् ॥ ११

न यज्ञैर्दक्षिणाभिश्च वह्निशुश्रूषया न च।
गृही स्वर्गमवाप्नोति यथा चातिथिपूजनात्॥ १२
तस्मात् सर्व्वप्रयत्नेन गृहस्थोऽतिथिमागतम्।
आहारशयनार्थेन विधिवत् परिपूजयेत्॥ १३
सायं प्रातश्च जुहुयादग्निहोत्रं यथाविधि।
दर्शञ्च पौर्णमासञ्च जुहुयाच्च तथाविधिः॥ १४
यज्ञैर्व्वा पशुबन्धैश्च चातुर्मास्यैस्तथैव च।
त्रैवाधिकान्नेन पिबेत् सोममतन्द्रितः॥ १५
इष्टिं वैश्वानरीं कुर्य्यात्तथा चाल्पधनो द्विजः।
न भिक्षेत धनं शूद्रात् सर्व्वं दद्याद्भीप्सितम्॥ १६
वृत्तिस्तु न त्यजेद्विद्वानृत्विजं पूर्व्वमेव तु।
कर्म्मणा जन्मना शुद्धं विद्यात् पात्रं बलीततम्॥ १७
एतैरेव गुणैर्युक्तं धर्म्माज्जितधनं तथा।
याजयेत् सदा विप्रा ग्राह्यस्तस्मात् प्रतिग्रहः॥ १८

इति शङ्खीये धर्म्मशास्त्रे पञ्चमोऽध्यायः॥ ५॥

षष्ठोऽध्यायः।

गृहस्थस्तु यदा पश्येद्वलीपलितमात्मनः।
अपत्यस्यैव चापत्यं तदारण्यं समाश्रयेत्॥ १
पुत्रेषु दारान् निक्षिप्य तया वानुगतो वने।
अग्नीनुपचरन्नित्यं वन्यमाहारमाहरेत्॥ २
यदाहारो भवेत् तेन पूजयेत् पितृदेवताः।
तेनैव पूजयेन्नित्यमतिथिं समुपागतम्॥ ३

ग्रामादाहृत्य चाश्नीयादष्टौ ग्रासान् समाहितः।
स्वाध्यायञ्च सदा कुर्य्याज्जटाश्च बिभृयात्तथा॥ ४
तपसा शोषयेन्नित्यं स्वकञ्चैव कलेवरम्।
आर्द्रवासास्तु हेमन्ते ग्रीष्मे पञ्चतपास्तथा॥ ५
प्रावृष्याकाशशायी स्यान्नक्ताशी च सदा भवेत्।
चतुर्थकालिको वा स्यात् स्याच्च षष्ठक एव च॥ ६
कृच्छ्रैर्व्वापि नयेत् कालं ब्रह्मचर्य्यञ्च पालयेत्।
एवं नीत्वा वने कालं द्विजो ब्रह्माश्रमी भवेत्॥ ७

इति शङ्खीये धर्म्मशास्त्रे षष्ठोऽध्यायः॥ ६॥

सप्तमोऽध्यायः।

कृत्वेष्टिं विधिवत् पश्चात् सर्व्ववेदसदक्षिणाम्।
आत्मन्यग्नीन् समारोप्य द्विजो ब्रह्माश्रमी भवेत्॥ १
विधूमे न्यस्तमुषले व्यङ्गारे भुक्तवर्ज्जने।
अतीते पात्रसम्पाते नित्यं भिक्षां यतिश्चरेत्॥ २
न व्यथेत तथालाभे यथालब्धेन वर्त्तयेत्।
न स्वादयेत्तथैवान्नं नाश्नीयात् कस्यचिद्गृहे॥ ३
मृण्मयालावुपात्राणि यतीनान्तु विनिर्द्दिशेत्।
तेषां सम्मार्ज्जनाच्छुद्धिरद्भिश्चैव प्रकीर्त्तिता॥ ४
कौपीनाच्छादनं वासो बिभृयादसक्तश्चरन्।
शून्यागारनिकेतः स्याद्यत्र सायंगृहो मुनिः॥ ५
दृष्टिपूतं न्यसेत् पादं वस्त्रपूतं जलं पिबेत्।
सत्यपूतं वदेद्वाक्यं मनःपूतं समाचरेत्॥ ६

चन्दनैर्लिप्यतेऽङ्गं वा भग्नचूर्णैर्विगर्हितैः ।
कल्याणमप्यकल्याणं तयोरेव न संश्रयेत् ॥ ७
सर्व्वभूतहितो मैत्रः समलोष्टाश्मकाञ्चनः ।
ध्यानयोगरतो नित्यं भिक्षुर्य्यायात् परां गतिम् ॥ ८
जन्मना यस्तु निर्व्विण्णो मन्यते च तथैव च ।
आधिभिर्व्याधिभिश्चैव तं देवा ब्राह्मणं विदुः ॥ ९
अशुचित्वं शरीरस्य प्रियस्य च विपर्य्ययः ।
गर्भावासे च वसतिस्तस्मान्मुच्येत नान्यथा ॥ १०
जगदेतन्निराक्रन्दं न तु सारमनर्थकम् ।
भोक्तव्यमिति निर्व्विण्णो मुच्यते नात्र संशयः ॥ ११
प्राणायामैर्दहेद्दोषान् धारणाभिश्च किल्बिषान् ।
प्रत्याहारैरसत्सङ्गान ध्यानेनानीश्वरान् गुणान् ॥ १२
सव्याहृतिं सप्रणवां गायत्रीं शिरसा सह ।
त्रिः पठेदायतप्राणः प्राणायामः स उच्यते ॥ १३
मनसः संयमस्तज्ज्ञैर्धारणेति निगद्यते ।
संहारश्चेन्द्रियाणाञ्च प्रत्याहारः प्रकीर्त्तितः ॥ १४
हृदयस्थस्य योगेन देवदेवस्य दर्शनम् ।
ध्यानं प्रोक्तं प्रवक्ष्यामि सर्व्वस्माद्योगतः शुभम् ॥ १५
हृदिस्था देवताः सर्व्वा हृदि प्राणाः प्रतिष्ठिताः ।
हृदि ज्योतींषि भूयश्च हृदि सर्व्वं प्रतिष्ठितम् ॥ १६
स्वदेहमरणिं कृत्वा प्रणवञ्चोत्तरारणिम् ।
ध्याननिर्म्मथनाभ्यासात्तु विष्णुं पश्येद्धृदि स्थितम् ॥ १७
हृद्यर्कश्चन्द्रमाः सूर्य्यः सोमो मध्ये हुताशनः ।
तेजोमध्ये स्थितं तत्त्वं तत्त्वमध्ये स्थितोऽच्युतः ॥ १८

अणोरणीयान् महतो महीया-
नात्मास्य जन्तोर्निहितो गुहायाम् ।
तेजोमयं पश्यति वीतशोको
धातुः प्रसादान्महिमानमात्मनः ॥ १९

वासुदेवस्तमोऽन्धानां प्रत्यक्षो नैव जायते ।
अज्ञानपटसंवीतैरिन्द्रियैर्विषयेप्सुभिः ॥ २०
एष वै पुरुषो विष्णुर्व्यक्ताव्यक्तः सनातनः ।
एष धाता विधाता च पुराणो निष्कलः शिवः ॥ २१

विदेहमेतं पुरुषं महान्त-
मादित्यवर्णं तमसः परस्तात् ।
यस्मै विदित्वा न बिभेति मृत्यो-
र्नान्यः पन्था विद्यतेऽयनाय ॥ २२

पृथिव्यापस्तथा तेजोवायुराकाशमेव च ।
पञ्चमानि विजानीयन्महाभूतानि पण्डितः ॥ २३
चक्षुश्श्रोत्रे स्पर्शनञ्च रसना घ्राणमेव च ।
बुद्धीन्द्रियाणि जानीयात् पञ्च मानि शरीरके ॥ २४
शब्दो रूपं तथा स्पर्शो रसो गन्धस्तथैव च ।
इन्द्रियस्थान् विजानीयात् पञ्चैव विषयान् बुधः ॥ २५
हस्तौ पादावुपस्थश्च जिह्वा पायुस्तथैव च ।
कर्म्मेन्द्रियाणि पञ्चैव नित्यं सति शरीरके ॥ २६
मनो बुद्धिस्तथैवात्मा व्यक्ताव्यक्तं तथैव च ।
इन्द्रियेभ्यः पराणीह चत्वारि प्रवराणि च ॥ २७
तथात्मानं तदतीतं पुरुषं पञ्चविंशकम् ।
तन्तु ज्ञात्वा विमुच्यन्ते ये जनाः साधुवृत्तयः ॥ २८

इदन्तु परमं गुह्यमेतदक्षरमुत्तमम्।
अशब्दमरसस्पर्शमरूपं गन्धवर्ज्जितम्।
निर्दुःखमसुखं शुद्धं तद्विष्णोः परमं पदम्॥ २८
विज्ञानसारथिर्यस्तु मनः प्रग्रहवन्धनः।
सोऽध्वनः पारमाप्नोति तद्विष्णोः परमं पदम्॥ ३०
बालाग्रशतशो भागः कल्पितस्तु सहस्रधा।
तस्यापि शतशो भागाज्जीवः सूक्ष्म उदाहृतः॥ ३१
महतः परमव्यक्तमव्यक्तात् पुरुषः परः।
पुरुषान्न परं किञ्चित् सा काष्ठा सा परा गतिः॥ ३२
एषु सर्व्वेषु भूतेषु तिष्ठत्यविरलः सदा।
दृश्यते त्वग्र्यया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः॥ ३३

इति शङ्खीये धर्मशास्त्रे सप्तमोऽध्याय॥ ७॥

अष्टमोऽध्यायः।

क्रियास्नानं प्रवक्ष्यामि यथावद्विधिपूर्व्वकम्।
मृद्भिरद्भिश्च कर्त्तव्यं शौचमादौ यथाविधि॥ १
जले निमज्ज्य उन्मज्ज्य उपस्पृश्य यथाविधि।
तीर्थमावाहनं कुर्य्यात् तत् प्रवक्ष्याम्यशेषतः॥ २
प्रपद्य वरुणं देवमम्भसां पतिमर्च्चितम्।
याचेत देहि मे तीर्थं सर्व्वपापापनुत्तये॥ ३
तीर्थमावाहयिष्यामि सर्व्वाघविनिसूदनम्।
सान्निध्यमस्मिंस्तोये च क्रियतां मदनुग्रहात्॥ ४

रुद्रात् प्रपद्य वरदान् सर्व्वानप्सुसदस्तथा।
सर्व्वानप्सु सदश्चैव प्रपद्ये प्रयतः स्थितः॥ ५
देवमप्सुसदं वह्निं प्रपद्याघनिसूदनम्।
आपः पुण्याः पवित्राश्च प्रपद्ये शरणं तथा॥ ६
रुद्रश्चाग्निश्च सर्पश्च वरुणस्त्वाप एव च।
शमयन्त्वाशु मे पापं माञ्च रक्षन्तु सर्व्वशः॥ ७
हिरण्यवर्णेति तिसृभिर्जगतीति चतसृभिः।
शन्नोदेवीति च तथा शन्न आपस्तथैव च॥ ८
इदमापः प्रवहतं व्यूतञ्च समुदीरयेत्।
एवं सम्मार्ज्जनं कृत्वा छन्द आर्षञ्च देवताः॥ ९
अघमर्षणसूक्तञ्च प्रपठेत् प्रयतः सदा॥ १०
छन्दोऽनुष्टुप् च तस्यैव ऋषिश्चैवाघमर्षणः।
देवता भाववृत्तश्च पापक्षये प्रकीर्त्तितः॥ ११
ततोऽम्भसि निमग्नः स्यात्त्रिः पठेदघमर्षणम्।
प्रपद्याम्भूर्द्धनि तथा महाव्याहृतिभिर्जलम्॥ १२
यथाश्वमेधः क्रतुराट् सर्व्वपापापनोदनः।
तथाघमर्षणं सूक्तं सर्व्वपापप्रणाशनम्॥ १३
अनेन विधिना स्नात्वा स्नातवान् धौत वाससा।
परिवर्ज्जितवासास्तु तीर्थनामानि सञ्जपेत्॥ १४
उदकस्याप्रदानात्तु स्नानशाटीं न पीड़येत्।
अनेन विधिना स्नातस्तीर्थस्य फलमश्नुते॥ १५

इति शङ्खीये धर्म्मशास्त्रे अष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

अतः परं प्रवक्ष्यामि शुभामाचमनक्रियाम्।
कायं कनिष्ठिकामूले तीर्थमुक्तं करस्य तु॥ १
अङ्गुष्ठमूले च तथा प्राजापत्यं प्रकीर्त्तितम्।
अङ्गुष्ठाग्रे स्मृतं दैवं पित्र्यं तर्ज्जनिमूलकम्॥ २
प्राजापत्येन तीर्थेन त्रिः प्राश्नीयाज्जलं द्विजः।
द्विः प्रमृज्य मुखं पश्चादद्भिः खं समुपस्पृशेत्॥ ३
हृद्गाभिः पूयते विप्रः कण्ठगाभिश्च भूमिपः।
तालुगाभिस्तथा वैश्यः शूद्रः स्पृष्टाभिरन्ततः॥ ४
अन्तर्जानुः शुचौ देशे प्राङ्मुखः सुसमाहितः।
उदङ्मुखोऽपि प्रयतो दिशश्चानवलोकयन्॥ ५
अद्भिः समुद्धृताभिस्तु हीनाभिः फेनबुद्बुदैः।
वह्निना चाप्यदग्धाभिरकलुषीभिरुपस्पृशेत्॥ ६
तर्ज्जन्यङ्गुष्ठयोगेन स्पृशेन्नासाद्वयं ततः।
अङ्गुष्ठानामिकाभ्यान्तु श्रवणौ समुपस्पृशेत्॥ ७
कनिष्ठाङ्गुष्ठयोगेन स्पृशेत् स्कन्धद्वयं ततः।
सर्व्वासामेव योगेन नाभिञ्च हृदयं ततः॥ ८
संस्पृशेत् तु तथा मूर्द्धा यथा चाचमने विधिः॥ ९
त्रिः प्राश्नीयाद् यदम्भस्तु प्रीतास्तेनास्य देवताः।
ब्रह्मा विष्णुश्च रुद्रश्च भवन्तीत्यनुशुश्रुमः॥ १०
गङ्गा च यमुना चैव प्रीयेते परिमार्ज्जनात्।
नासत्यदस्रौ प्रीयेते स्पृष्टे नासापुटद्वये॥ ११

स्पृष्टे लोचनयुग्मे च प्रीयेते शशिभास्करौ ।
कर्णयुग्मे यथा स्पृष्टे प्रीयेते अनिलानलौ ॥ १२
स्कन्धयोः स्पर्शनादस्य प्रीयन्ते सर्व्वदेवताः ।
मुर्द्धस्तु स्पर्शनादस्य प्रीतस्तु पुरुषो भवेत् ॥ १३
विना यज्ञोपवीतेन तथा मुक्तशिखोऽपि वा ।
अप्रक्षालित पादस्तु आचान्तोऽप्यशुचिर्भवेत् ॥ १४
बहिर्जानुरुपस्पृश्य एकहस्तार्पितैर्जलैः ।
सशब्दाभिस्तथाद्भिश्च नैव शुद्धिमवाप्नुयात् ॥ १५
आचम्य च पुरा प्रोक्तं तीर्थसम्मार्ज्जनं ततः ।
उपस्पृश्य ततः पश्चान्मन्त्रेणानेन धर्म्मतः ॥ १६
अन्तश्चरसि भूतेषु गुहायां विश्वतोमुखः ।
त्वं यज्ञस्त्वं वषट्कार आपोज्योतीरसोऽमृतम् ॥ १७
आचम्य च ततः पश्चादादित्याभिमुखो जलम् ।
उदुत्यं जातवेदसं मन्त्रेण प्रक्षिपेत् ततः ॥ १८
एष एव विधिः प्रोक्तः सन्ध्यायाञ्च द्विजातिषु ।
पूर्व्वां सन्ध्यां जपंस्तिष्ठेदासीनः पश्चिमां तथा ॥ १९
ततो जपेत् पवित्राणि पवित्रान् वाथ शक्तितः ।
ऋषयो दीर्घसन्ध्यत्वाद्दीर्घमायुरवाप्नुयुः ॥ २०

इति शङ्खीये धर्म्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

दशमोऽध्यायः ।

सर्व्ववेदपवित्राणि सम्प्रवक्ष्याम्यतः परम् ।
येषां जपैश्च होमैश्च पूयन्ते मानवाः सदा ॥ १

अघमर्षणं देवव्रतं शुद्धवत्यस्तु यत् सदा।
कुष्माण्डाः पावमान्यश्च सव्र्व्वसावित्र्य एव च॥ २
अभीष्टरूपटा चैव स्तामानि व्याहृतिस्तथा।
भारुण्डानि च सामानि गायत्र्या वै व्रतं तथा॥ ३
पुरुषव्रतञ्च भारञ्च तथा सामव्रतानि च।
अविश्नं बार्हस्पत्यञ्च वाक्सूक्तामन्तृतं तथा॥ ४
शतरुद्रीमथर्व्वशिरास्त्रिसुपर्णा महाव्रतम्।
गासूक्तमश्वसूक्तञ्च इन्द्रसूक्तञ्च सामनी॥ ५
त्रीणि पुण्यान्युदहानि रथन्तरञ्चाग्निव्रतं वामदेव्यञ्च।
एतानि गीतानि पुनन्ति जन्तून्
जातिस्मरत्वं लभते यदीच्छेत्॥ ६

इति शङ्खीये धर्म्मशास्त्रे दशमोऽध्यायः॥ १०॥

एकादशोऽध्यायः।

इति वेदपवित्राण्यभिहितानि एभ्यः सावित्री विशिष्यते।
नास्त्यघमर्षणात् परमं तज्जलेन व्याहृतिभिः परं होमः॥ १
न सावित्र्याः परं जप्यम्। कुशहस्तामासीनः कुशो-
त्तरीयः कुशपाणिः प्राङ्मुखः सूर्य्याभिमुखो वाक्षमालामादाय
देवताध्यायी जप्यं कुर्य्यात्। सुवर्ण-मणि मुक्ता स्फाटिक-
पद्मपत्र-बीजादीनामन्यतमेनाक्षमालां कुर्य्यात्। ध्यायन् वाम-
हस्तोपरि वा गणयेत्। आदौ देवतामार्षं चन्दश्च स्मरेत। ततः
सप्रणवव्याहृतिकामादावन्ते च शिरसा गायत्रीमावर्त्तयेत्।

तथास्याः सविता ऋषिर्विश्वामित्रो गायत्रीछन्दः। प्रणवाद्या
भूर्भुवः स्वर्महर्जनस्तपः सत्यमिति व्याहृतयः। आपोज्योती-
रसोऽमृतं ब्रह्मभूर्भुवः स्वरोम् ॥ २

सव्याहृतिकां सप्रणवां गायत्रीं शिरसा सह।
ये जपन्ति सदा तेषां न भयं विद्यते क्वचित् ॥ ३
दशजप्ता तु सा देवी दिनपापप्रणाशिनी।
शतं जप्ता तथा सा तु सर्व्वकल्मषनाशिनी।
सहस्रं जप्ता सा नृणां पातकेभ्यः समुद्धरेत् ॥ ४
स्वर्णस्तेयी कृतघ्नश्च ब्रह्महा गुरुतल्पग.।
सुरापश्च विशुध्येत लक्षजप्तेन सर्व्वदा ॥ ५
प्राणायामत्रयं कृत्वा स्नानकाले समाहितः।
अहोरात्रकृतात् पापात् तत्क्षणादेव शुध्यति ॥ ६
सव्याहृतिकाः सप्रणवाः प्राणायामास्तु षोड़शः।
अपि भ्रूणहनं मासात् पुनन्त्यहरहः कृताः ॥ ७
हुता देवी विशेषेण सर्व्वकामप्रदायिनी।
सर्व्वपापक्षयकरी वरस्थभक्तवत्सला ॥ ८
शान्तिकामस्तु जुहुयाद्गायत्रीमयुतैः शुचिः।
हर्त्तुकामोऽपमृत्युञ्च घृतेन जुहुयात् तथा ॥ ९
श्रीकामस्तु तथा पद्मैर्विल्वैः काञ्चनकामतः।
ब्रह्मवर्च्चसकामस्तु जुहुयात् पूर्व्ववत् तथा ॥ १०
घृतयुक्तैस्तिलैर्व्वह्नौ हुत्वा तु सुसमाहितः।
गायत्र्ययुतहोमात् तु सर्व्वपापैः प्रमुच्यते ॥ ११
पापात्मा लक्षहोमेण पातकेभ्यः प्रमुच्यते।
ब्रह्मलोकमवाप्नोति प्राप्नुयात् काममीप्सितम् ॥ १२

गायत्री चैव जननी गायत्री पापनाशिनी।
गायत्र्यास्तु परं नास्ति दिवि चेह च पावनम्॥ १३
हस्तत्राणप्रदा देवी पततां नरकार्णवे।
तस्मात्तामभ्यसेन्नित्यं ब्राह्मणो नियतः शुचिः॥ १४
गायत्रीजप्यनिरतो हव्यकव्येषु भोजयेत्।
तस्मिन् न तिष्ठते पापमब्बिन्दुरिव भास्करे॥ १५
जपेनैव तु संसिध्येद्ब्राह्मणो नात्र संशयः।
कुर्य्यादन्यन्न वा कुर्य्यान्मैत्रो ब्राह्मण उच्यते॥ १६
उपांशुः स्याच्छतगुणः साहस्रो मानसः स्मृतः।
नोच्चैर्जप्यं बुधः कुर्य्यात् सावित्र्यास्तु विशेषतः॥ १७
सावित्रीजप्यनिरतः स्वर्गमाप्नोति मानवः।
सावित्रीजप्यनिरतो मोक्षोपायञ्च विन्दति॥ १८
तस्मात् सर्व्वप्रयत्नेन स्नातः प्रयतमानसः।
गायत्रीञ्च जपेन्नित्यं सर्व्वपापप्रणाशिनीम्॥ १९

इति शङ्खीये धर्म्मशास्त्रे एकादशोऽध्यायः॥ ११॥

द्वादशोऽध्यायः।

स्नातः कृतजपस्तदनु प्राङ्मुखो दिव्येन तीर्थेन देवानुदकेन तर्पयेत्। प्रत्यहं पुरुषसूक्तेनोदकाञ्जलीन् दद्यात् पुष्पाञ्जलीन् भक्त्या। अथ कृतापसव्यो दक्षिणामुखोऽन्तर्जानुः पित्र्येण पितॄणां श्राद्धप्रकारमुदकं दद्यात्। पित्रे पितामहाय पितामहाय सप्तमात् पुरुषात् पितृपक्षे यावतां नाम्न जानीयात्।

पितृपक्षीयाणां त्रयाणां दत्त्वा मातृपक्षीयाणां गुरूणां सम्बन्धि-
बान्धवानाञ्च कृत्वा सुहृदां कुर्य्यात्। भवन्ति चात्र श्लोकाः।

विना रौप्यसुवर्णेन विना ताम्रतिलेन च।
विना दर्भैश्च मन्त्रैश्च पितृणां नोपतिष्ठते॥ १
सौवर्णराजताभ्याञ्च खड्गेनोडुम्बरेण वा।
दत्तमक्षयतां याति पितृणान्तु तिलोदकम्॥ २
कुर्य्यादहरहः श्राद्धमन्नाद्येनोदकेन वा।
पयोमूलफलैर्व्वापि पितृणां प्रीतिमावहन्॥ ३
स्नातस्तु तर्पणं कृत्वा पितृणान्तु तिलाम्भसा।
पितृयज्ञमवाप्नोति प्रीणन्ति पितरस्तथा॥ ४

इति शङ्खीये धर्म्मशास्त्रे द्वादशोऽध्यायः॥ १२॥

त्रयोदशोऽध्यायः।

ब्राह्मणान्न परीक्षेत दैवे कर्म्मणि धर्म्मवित्।
पित्र्ये कर्म्मणि सम्प्राप्ते युक्तमार्गैः परीक्षणम्॥ १
ब्राह्मणा ये विकर्म्माणो बैड़ालव्रतिकाः शठाः।
हीनाङ्गा अतिरिक्ताङ्गा ब्राह्मणाः पङ्क्तिदूषकाः॥ २
गुरूणां प्रतिकूलाश्च तथाग्न्यूत्पातिनश्च ये।
गुरूणां त्यागिनश्चैव ब्राह्मणाः पङ्क्तिदूषकाः॥ ३
अनध्यायेष्वधीयानाः शौचाचारविवर्ज्जिताः।
शूद्रान्नरससम्पुष्टा ब्राह्मणाः पङ्क्तिदूषकाः॥ ४
षड़ङ्गवेदवेत्तारो बह्वृचश्चैव सामगाः।
त्रिणाचिकेतः पञ्चाग्निर्ब्राह्मणाः पङ्क्तिपावनाः॥ ५

ब्रह्मदेयानुसन्ताना ब्रह्मदेयाप्रदायकाः ।
ब्रह्मदेयापतिर्यश्च ब्राह्मणाः पङ्क्तिपावनाः ॥ ६
ऋग् यजुःपारगो यश्च साम्नां यश्चापि पारगः ।
अथर्व्वाङ्गिरसोऽध्येता ब्राह्मणाः पङ्क्तिपावनाः ॥ ७
नित्यं योगरतो विद्वान् समलोष्टाश्मकाञ्चनः ।
ध्यानशीलो यतिर्विद्वान् ब्राह्मणाः पङ्क्तिपावनाः ॥ ८
द्वौ दैवे प्राङ्मुखौ त्रींश्च पित्र्ये च चोदङ्मुखांस्तथा ।
भोजयेद्द्विविधान् विप्रानेकैकमुत यत्र वा ॥ ९
भोजयेदथवाप्येकं ब्राह्मणं पङ्क्तिपावनम् ।
दैवे कृत्वा तु नैवेद्यं पश्चाद्वह्नौ तु तत् क्षिपेत् ॥ १०
उच्छिष्टसन्निधौ कार्य्यं पिण्डनिर्व्वपणं बुधैः ।
अभावे च तथा कार्य्यमग्निकार्य्यं यथाविधि ॥ ११
श्राद्धं कृत्वा तु यत्नेन त्वरा क्रोधविवर्ज्जितः ।
उष्णमन्नं द्विजातिभ्यः श्रद्धया विनिवेदयेत् ॥ १२
भोजयेद्द्विविधान् विप्रान् गन्धमाल्यानुलेपनैः ।
पङ्क्तिविदात्मनो गेहे भोज्यं वा भक्ष्यमेव वा ।
अनिवेद्य न भोक्तव्यं पिण्डमूले कथञ्चन ॥ १३
उग्रगन्धान्यगन्धानि चैत्यवृक्षभवानि च ।
पुष्पाणि वर्ज्जनीयानि तथा पर्व्वतजानि च ॥ १४
तोयोद्भूतानि देयानि रक्तान्यपि विशेषतः ।
ऊर्णासूत्रं प्रदातव्यं कार्पासमथवा नवम् ॥ १५
दशा विवर्ज्जयेत् प्राज्ञो यद्यनाहतवस्त्रजाः ।
घृतेन दीपो दातव्यस्तिलतैलेन वा पुनः ॥ १६

धूपार्थं गग्गुलं दद्यात् घृतयुक्तं मधूत्कटम्।
चन्दनञ्च तथा दद्यादिष्टं यत् कुङ्कुमं शुभम्॥ १७
शृङ्गारकं शरशिम्बञ्च पलञ्च सूपकं तथा।
कूष्माण्डालाबुवार्त्ताकुकोविदारांश्च वर्ज्जयेत्॥ १८
पिप्पलीं मरिचञ्चैव तथा वै पिण्डमूलकाम्।
कृतञ्च लवणञ्चैव वंशाग्रन्तु विवर्ज्जयेत्॥ १९
राजमाषान् मसूरांश्च प्रवालकोरदूषकान्।
लोहितान् वृक्षनिर्य्यासान् श्राद्धकर्म्मणि वर्ज्जयेत्॥ २०
आम्रातलवलीमूलमूलकान् दधिदाड़िमान्।
सकोविदार्य्यसत्कन्दराजेन मधुना सदा॥ २१
शक्तून् शर्करया सार्द्धं दद्याच्छ्राद्धे प्रयत्नतः।
पायसादिभिरुष्णैश्च भोजयित्वा तथा द्विजान्॥ २२
भक्त्या प्रणम्य चाचान्तान् तथा वै दत्तदक्षिणान्।
अभिवाद्य प्रसन्नात्मा अनुव्रज्य विसर्ज्जयेत्॥ २३
निमन्त्रितस्तु यः श्राद्धे मैथुनं सेवते द्विजः।
श्राद्धं भुक्त्वा च दत्त्वा च युक्तः स्यान्महतैनसा॥ २४
कालशाकं महाशल्कं मांसं वा शकुनस्य च।
खड्गमांसं तथानन्त्यं यमः प्रोवाच धर्म्मवित्॥ २५
इति शङ्खीये धर्म्मशास्त्रे त्रयोदशोऽध्यायः॥ १३॥

चतुर्द्दशोऽध्यायः।

यद्ददाति गयाक्षेत्रे प्रभासे पुष्करेऽपि च।
प्रयागे नैमिषारण्ये सर्व्वमानन्त्यमुच्यते॥ १
गङ्गायमुनयोस्तीरे तीर्थे चामरकण्टके।
नर्म्मदायां गयातीरे सर्व्वमानन्त्यमुच्यते॥ २
वाराणस्यां कुरुक्षेत्रे भृगुतुङ्गे महालये।
सप्तारण्येऽसिकूपे च यत् तदक्षयमुच्यते॥ ३
म्लेच्छदेशे तथारात्रौ सन्ध्यायाञ्च विशेषतः।
न श्राद्धमाचरेत् प्राज्ञो म्लेच्छदेशे न च व्रजेत्॥ ४
हस्तिच्छायासूर्य्यमितचन्द्रर्हि राहुदर्शने।
विषुवत्ययने चैव सर्व्वमानन्त्यमुच्यते॥ ५
प्रौष्ठपद्यामतीतायां मघायुक्तां त्रयोदशीम्।
प्राप्य श्राद्धन्तु कर्त्तव्यं मधुना पायसेन च॥ ६
प्रजां पुष्टिं तथा स्वर्गमारोग्यञ्च धनं तथा।
नृणां प्राप्य सदा प्रीतिं प्रयच्छन्ति पितामहाः॥ ७

इति शङ्खीये धर्म्मशास्त्रे चतुर्द्दशोऽध्यायः॥ १४॥

पञ्चदशोऽध्यायः।

जनने मरणे चैव सपिण्डानां द्विजोत्तमाः।
त्र्यहाच्छुद्धिमवाप्नोति योऽग्निवेदसमन्वितः॥ १
सपिण्डता तु पुरुषे सप्तमे विनिवर्त्तते।
जनने मरणे विप्रो दशाहेन विशुध्यति॥ २

क्षत्रियो द्वादशाहेन वैश्यः पक्षेण शुध्यति ।
मासेन तु तथा शूद्रः शुद्धिमाप्नोति नान्यथा ॥ ३ ॥
रात्रिभिर्म्मासतुल्याभिर्गर्भस्रावे विशुद्ध्यति ।
अजातदन्तबाले तु सद्यः शौचं विधीयते ॥ ४
अहोरात्रात्तथा शुद्धिर्बाले त्वकृतचूड़के ।
तथैवानुपनीते तु त्र्यहाच्छुध्यन्ति मानवाः ॥ ५
मृतानां कन्यकानान्तु तथैव शूद्रजन्मनः ।
अनूढ़भार्य्यः शूद्रस्तु षोड़शाद्वत्सरात् परम् ॥ ६
मृत्युं समवगच्छेत्तु मासं तस्यापि बान्धवाः ।
शुद्धिं समवगच्छन्ति नात्र कार्य्या विचारणा ॥ ७
पितृवेश्मनि कन्या या रजः पश्यत्यसंस्कृता ।
तस्यां मृतायां नाशौचं कदाचिदपि शाम्यति ॥ ८
हीनवर्णाद्यदा नारी प्रमादात् प्रसवं व्रजेत् ।
प्रसवे मरणे तज्जमशौचं नोपशाम्यति ॥ ९
समानं खल्वशौचन्तु प्रथमे तु समापयेत् ।
असमानं द्वितीयेन धर्म्मराजवचो यथा ॥ १०
देशान्तरगतः श्रुत्वा सत्त्वानां मरणोद्भवौ ।
यच्छेषं दशरात्रस्य तावदेवाशुचिर्भवेत् ॥ ११
अतीते दशरात्रे तु तावदेव शुचिर्भवेत् ।
तथा संवत्सरेऽतीते स्नान एव विशुध्यति ॥ १२
अनौरसेषु पुत्रेषु भार्य्यास्वन्यगतासु च ।
परपूर्व्वासु च स्त्रीषु त्र्यहाच्छुद्धिरिहेष्यते ॥ १३
मातामहे व्यतीते तु आचार्य्ये च तथा मृते ।
गृहे मृतासु दत्तासु कन्यासु च त्र्यहं तथा ॥ १४

विनष्ट राजनि तथा जाते दौहित्रके गृहे।
आचार्य्यपत्नीपुत्रेषु दिवसेन च मातुले॥ १५
मातुले पक्षिणीं रात्रिं शिष्यर्त्त्विग्बान्धवेषु च।
सब्रह्मचारिणि तथा अनचाने तथा मृते॥ १६
एकरात्रं त्रिरात्रं वा षड्रात्रं मासमेव च।
शूद्राः सपिण्डवर्णानामशौचं क्रमतः स्मृतम्॥ १७
सपिण्डे क्षत्रिये शुद्धिः षड्रात्रं ब्राह्मणस्य च।
वर्णानां परिशिष्टानां द्वादशेऽह्नि विनिर्दिशेत्॥ १८
सपिण्डे ब्राह्मणा वर्णाः सर्व्वं एवाविशेषतः।
दशरात्रेण शुध्येयुरित्याह भगवान् यमः॥ १९
भृग्वग्निपतनाम्भोभिर्मृतानामात्मघातिनाम्।
पतितानामशौचस्य शस्त्रविद्युद्धताश्च ये॥ २०
यती व्रती ब्रह्मचारी सूपकारश्च दीक्षितः।
नाशौचभाजः कथिता राजाज्ञाकारिणश्च ये॥ २१
यस्तु भुङ्क्ते पराशौचे वर्णी सोऽप्यशुचिर्भवेत्।
अमुष्य शुचौ शुद्धिश्च तस्याप्युक्ता मनीषिभिः॥ २२
पराशौचे नरो भुक्त्वा क्रमियोनौ प्रजायते।
भुक्त्वान्नं म्रियते यस्य तस्य जातौ प्रजायते॥ २३
दानं प्रतिग्रहो होमः स्वाध्यायः पितृकर्म्म च।
प्रेतपिण्डक्रियावर्ज्जमशौचं विनिवर्त्तते॥ २४

इति शङ्खीये धर्म्मशास्त्रे पञ्चदशोऽध्यायः॥ १५॥

षड़शोऽध्यायः।

मृन्मयं भाजनं मद्य पुनःपाकेन शुध्यति।
मलैर्मूत्रैः पुरीषैर्व्वा ष्ठीवनैः पूयशोणितैः॥ १
संस्पृष्टं नैव शुध्येत पुनःपाकेन मृन्मयम्।
एतैरेव यदि स्पृष्टं ताम्रसौवर्णराजतम्॥ २
शुध्यत्यावर्त्तितं पश्चादन्यथा केवलाम्भसा।
अम्लोदकेन ताम्रस्य सीसस्य त्रपुषस्तथा॥ ३
क्षारेण शुद्धिः कांसस्य लौहस्यापि विनिर्द्दिशेत्।
मुक्तामणिप्रवालानां शुद्धिः प्रक्षालनेन तु॥ ४
अब्जानाञ्चैव भाण्डानां सर्व्वस्याश्ममयस्य च।
शाकमूलफलानाञ्च विदलानां तथैव च॥ ५
मार्ज्जनाद्यज्ञपात्राणां पाणिना यज्ञकर्म्मणि।
उष्णाम्भसा तथा शुद्धिः सस्नेहानां विनिर्द्दिशेत्॥ ६
शय्यासनायानानान्तु सूर्य्यस्य किरणैस्तथा।
शुद्धिस्तु प्रोक्षणाद्यस्य करकेन्धनयोस्तथा॥ ७
मार्ज्जनाद्वेश्मनां शुद्धिः क्षितेः शोधस्तु तत्क्षणात्।
सम्मार्ज्जनेन तोयेन वाससां शुद्धिरिष्यते॥ ८
बहूनां प्रोक्षणाच्छुद्धिर्धान्यादीनां विनिर्द्दिशेत्।
प्रोक्षणात् संहतानाञ्च काष्ठानाञ्चैव तत्क्षणात्॥ ९
सिद्धार्थकानां कल्केन शृङ्गदन्तमयस्य च।
गोवालैः फलपात्राणामस्थ्नां शृङ्गवतां तथा॥ १०
निर्यासानां गुड़ानाञ्च लवणानां तथैव च।
कुसुम्भकुसुमानाञ्च ऊर्णाकार्पासयोस्तथा॥ ११

प्रोक्षणात् कथिता शुद्धिरित्याह भगवान् यमः ।
भूमिष्ठमुदकं शुद्धं तथा शुचि शिलागतम् ॥ १२
वर्णगन्धरसैर्दुष्टैर्व्वर्ज्जितानां तथा भवेत् ।
शुद्धं नदीगतं तोयं सर्व्वदैव सुखाकरम् ॥ १३
शुद्धं प्रसारितं पण्यं शुद्धाश्वाश्वादयो मुखे ।
मुखवर्ज्जन्तु गौः शुद्धा मार्ज्जारश्चाश्रमे शुचिः ॥ १४
शय्या भार्य्या शिशुर्वस्त्रमुपवीतं कमण्डलुः ।
आत्मनः कथितं शुद्धं न तच्छुद्धं परस्य च ॥ १५
नारीणाञ्चैव वत्सानां शकुनानां शुनां मुखम् ।
रात्रौ प्रसरणे वृत्ते मृगयायां सदा शुचिः ॥ १६
शुद्धा भर्त्तुश्चतुर्थेऽह्नि स्नाता नारी रजस्वला ।
दैवे कर्म्मणि पित्र्ये च पञ्चमेऽहनि शुध्यति ॥ १७
रथ्याकर्द्दमतोयेन ष्ठीवनाद्येन वाप्यथ ।
नाभेरूर्द्धं नरः स्पृष्टः सद्यः स्नानेन शुध्यति ॥ १८
कृत्वा मूत्रपुरीषञ्च लेपगन्धापहं तथा ।
उद्धृतेनाम्भसा स्नानं मृदा चैव समाचरेत् ॥ १९
मेहने मृत्तिकाः सप्त लिङ्गे द्वे च प्रकीर्त्तिते ।
एकस्मिन् विंशतिर्हस्ते द्वयोर्देयाश्चतुर्द्दश ॥ २०
तिस्रस्तु मृत्तिका देयाः कृत्वा तु नखशोधनम् ।
तिस्रस्तु पादयोर्देयाः शौचकामस्य सर्व्वदा ॥ २१
शौचमेतद्गृहस्थानां द्विगुणं ब्रह्मचारिणाम् ।
द्विगुणञ्च वनस्थानां यतीनां द्विगुणं तथा ॥ १२
मृत्तिका च विनिर्द्दिष्टा त्रिपर्व्वं पूर्य्यते यया ॥ २३

इति शाङ्खीये धर्म्मशास्त्रे षोड़शोऽध्यायः ॥ १६

सप्तदशोऽध्यायः।

नित्यं त्रिषवणस्नायी कृत्वा पर्णकुटीं वने।
अधःशायी जटाधारी पर्णमूलफलाशनः॥ १
ग्रामं विशेत भिक्षार्थं स्वकर्म्म परिकीर्त्तयन्।
एवं कालं समास्थाय वर्षे च द्वादशे गते॥ २
रुक्मस्तेयी सुरापायी ब्रह्महा गुरुतल्पगः।
व्रतेनैकेन शुध्यन्ति महापातकिनश्च ये॥ ३
यागस्थं क्षत्रियं हत्वा वैश्यं हत्वा तु याजकम।
एतदेव व्रतं कुर्य्यादाश्रमं विनिदूषकः॥ ४
कूटसाक्ष्यं तथैवोक्ता निक्षेपस्य प्रहृत्य च।
एतदेव व्रतं कुर्य्याच्छरणया च शरणागतम्॥ ५
आहिताग्निः स्त्रियं हत्वा मित्रं हत्वा तथैव च।
हत्वा गर्भमविज्ञातमेतदेव व्रतं चरेत्॥ ६
व्रतस्थञ्च द्विजं हत्वा पार्थिवञ्चाकृताश्रमम्।
एतदेव व्रतं कुर्य्याद्द्विगुणञ्च विशुद्धये॥ ७
क्षत्रियस्य तु पादोनं तदर्द्धं वैश्यघातने।
अर्द्धमेव सदा कुर्य्यात् स्त्रीवधे पुरुषस्तथा॥ ८
पादन्तु शूद्रहत्यायामुदक्यागमने तथा।
गोवधे च तथा कुर्य्यात् परदारगतस्तथा॥ ९
पशून् हत्वा तथा ग्राम्यान् मासं कुर्य्याद्विचक्षणः।
आरण्यानां वधे चैव तदर्द्धन्तु विधीयते॥ १०
हत्वा द्विजं तथा सर्पं जलेशयाविलेशयौ।
सप्तरात्रं तथा कुर्य्याद्व्रतन्तु ब्राह्मणस्तथा॥ ११

धनव्यान्तु शतं हत्वा साध्वीं दशशतं तथा ।
ब्रह्महत्याव्रतं कुर्य्यात् पूर्णं संवत्सरं तथा ॥ १२
यस्य यस्य च वर्णस्य हस्तच्छेदं समाचरेत् ।
तस्य तस्य वधप्रोक्तं प्रायश्चित्तं समाचरेत् ॥ १३
अपहृत्य तु वर्णानां भुवमेव प्रमादतः ।
प्रायश्चित्तमथ प्रोक्तं ब्राह्मणानुमतं चरेत् ॥ १४
गोऽजाश्वस्यापहरणे सीमानां रजतस्य च ।
जलापहरणे चैव कुर्य्यात् संवत्सरं व्रतम् ॥ १५
तिलानां धान्यवस्त्राणां शस्त्राणामामिषस्य च ।
संवत्सरार्द्धं कुर्व्वीत व्रतमेतत् समाहितः ॥ १६
तृणकाष्ठे च तक्राणां रसानामपहारकः ।
मासमेकं व्रतं कुर्य्याद्दन्तानां सर्पिषां तथा ॥ १७
लावणानां गुड़ानाञ्च मूलानां कुसुमस्य च ।
मासार्द्धन्तु व्रतं कुर्य्यादेतदेव समाहितः ॥ १७
लोहानां वैदलानाञ्च सूत्राणां चर्म्मणां तथा ।
एकरात्रं व्रतं कुर्य्यात्तदेव समाहितः ॥ १९
भुक्त्वा पलाण्डुं लशुनं मद्यञ्च कवकानि च ।
नारं मलं तथा मांसं विड्वराहं खरं तथा ॥ २०
गौधेरकुञ्जरोष्ट्रञ्च सर्व्वं पञ्चनखं तथा ।
क्रव्यादं कुक्कुटं ग्राम्यं कुर्य्यात् संवत्सरं व्रतम् ॥ २१
भक्ष्याः पञ्चनखास्त्वेते गोधाकच्छपशल्लकाः ।
खड्गश्च शशकश्चैव तान् हत्वा तु चरेद्व्रतम् ॥ २२
हंसं मद्गुरकं काकं काकोलं खञ्जरीटकम् ।
मत्स्यादांश्च तथा मत्स्यान् बलाकाशुकसारिकाः ॥ २३

चक्रवाकं प्लवं क्रौञ्चं मण्डूकं भुजगं तथा ।
मासमेतद्व्रतं कुर्य्यान्नात्र कार्य्या विचारणा ॥ २४
राजीवान् सिंहतुण्डांश्च सकुलांश्च तथैव च ।
पाठीनरोहितौ भक्ष्यौ मत्स्येषु परिकीर्त्तितौ ॥ २५
जलेचरांश्च जलजान् मुखपादान् सुविष्किरान् ।
रक्तपादान् जालपादान् सप्ताहं व्रतमाचरेत् ॥ २६
तित्तिरिञ्च मयूरञ्च लावकञ्च कपिञ्जरम् ।
वार्द्ध्रीणसं वर्त्तकञ्च भक्ष्यानाह यमः सदा ॥ २७
भुक्त्वा चैवोभयदतं तथैकशफदंष्ट्रिणः ।
तथा भुक्त्वा तु मासं वै मासार्द्धं व्रतमाचरेत् ॥ २८
स्वयं मृतं वृथामांसं माहिषं वाजमेव च ।
गोश्च क्षीरं विवत्साया महिष्याश्च तथा पयः ॥ २९
सन्धिन्यमेध्यं भक्षित्वा पक्षन्तु व्रतमाचरेत् ।
क्षीराणि यान्यभक्ष्याणि तद्विकाराशने बुधः ॥ ३०
सप्तरात्रं व्रतं कुर्य्याद् यदेतत् परिकीर्त्तितम् ।
लोहितान् वृक्षनिर्य्यासान् व्रणानां प्रभवांस्तथा ॥ ३१
केवलानि तथान्नानि तथा पर्य्युषितञ्च यत् ।
गुड़पक्वं तथा भुक्त्वा त्रिरात्रन्तु व्रती भवेत् ॥ ३२
दधिभक्तञ्च शुक्तेषु यच्चान्यद्दारुसम्भवम् ॥
गुड़युक्तं भक्षयित्वा तक्रं निन्द्यमिति श्रुतिः ॥ ३३
यवगोधूमजं सर्व्वं विकाराः पयसाश्च ये ।
राजवाह्यञ्च कुल्यञ्च भैक्ष्यं पर्य्युषितं भवेत् ॥ ३४
सजीवपक्वमांसञ्च सर्व्वं यत्नेन वर्ज्जयेत् ।
संवत्सरं व्रतं कुर्य्यात् प्राश्नेतान् श्नागतस्तथा ॥ ३५

शूद्रान्नं ब्राह्मणो भुक्त्वा तथा रङ्गावतारिणः ।
बद्धस्य चैव चारस्याचाराग्राध तथा स्त्रियः ॥ २६
कर्म्मकारस्य वेणस्य कोरस्य पतितस्य च ।
कुम्भकारस्य तक्ष्णश्च तथा वार्द्धिपिकस्य च ॥ २७
कदर्य्यस्य नृशंसस्य वेश्यायाः कितवस्य च ।
गणान्नं भूमिपालान्नमन्नञ्चैवास्त्रजीविनः ॥ २८
सौनकान्नं सूतिकान्नं भुक्त्वा मासं व्रतं चरेत् ।
शूद्रस्य सततं भुक्त्वा षण्मासान् व्रतमाचरेत् ॥ ३९
वैश्यस्य च तथा स्त्रीणां मासमेकं व्रतं चरेत् ।
क्षत्रियस्य तथा भुक्त्वा द्वौ मासौ च व्रतं चरेत् ॥ ४०
ब्राह्मणस्य तथा भुक्त्वा मासमेकं समाचरेत् ।
अपः सुराभाजनस्थाः पीत्वा पक्षं व्रती भवेत् ॥ ४१
शूद्रोच्छिष्टाशने मासं पक्षमेकं तथा विशः ।
क्षत्रियस्य तु सप्ताहं ब्राह्मणस्य तथा दिनम् ॥ ४२
अश्राद्धाशने विद्वान् मासमेकं व्रती भवेत् ।
परिवित्तिः परिवेत्ता यया च परिविद्यते ॥ ४३
व्रतं संवत्सरं कुर्य्याद्दातृयाजकपञ्चमः ।
शुनोच्छिष्टं तथा भुक्त्वा मासमेकं व्रती भवेत् ॥ ४४
दूषितं केशकीटैश्च मूषिकानकुलेन च ।
मक्षिकामशकेनापि त्रिरात्रन्तु व्रती भवेत् ॥ ४५
वृथाकृशरसंयावपायसापूपशष्कुलीः ।
भुक्त्वा त्रिरात्रं कुर्व्वीत व्रतमेतत् समाहितः ॥ ४६
नील्या चैव क्षतो विप्रः शुना दष्टस्तथैव च ।
त्रिरात्रन्तु व्रतं कुर्य्यात् पंचक्षोदशनव्रत ॥ ४७

पादप्रतापनं वह्नौ विप्रा वह्नौ तथाप्यधः ।
कुशैः प्रमृज्य पादौ च दिनमेकं व्रतं चरेत् ॥ ४८
सवितयस्तु रथं हत्वा पृष्ठं प्राणपरायणम् ।
संवत्सरव्रतं कुर्य्याच्छित्वा पिप्पलपादपम् ॥ ४९
दिवा च मैथुनं कृत्वा स्नात्वा दुष्टजले तथा ।
नग्नां परस्त्रियं दृष्ट्वा दिनमेकं व्रती भवेत् ॥ ५०
चिताग्न्यावशुचि द्रव्यं तद्वदश्मनि मानवः ।
मासमेकं व्रतं कुर्य्यादपकृष्य तथा गुरुम् ॥ ५१
तथा विशेषजं पीत्वा पानीयं ब्राह्मणस्तथा ।
त्रिरात्रन्तु व्रतं कुर्य्याद्वामहस्तेन वा पुनः ॥ ५२
एकपङ्क्त्युपविष्टेषु विषमं यः प्रयच्छति ।
स च तावदसौ पक्षं प्रकुर्य्याद् ब्राह्मणो व्रतम् ॥ ५३
धारयित्वा तुलाश्चैव विषमं वनिजस्तथा ।
सुरालवणपात्रेषु भुक्त्वा चोरं व्रतं चरेत् ॥ ५४
विक्रीय पाणिना मद्यास्तिलानि च तथाचरेत् ॥ ५५
हुङ्कारं ब्राह्मणस्योक्त्वा हुङ्कारञ्च गरीयसः ।
दिनमेकं व्रतं कुर्य्यात् प्रयतः सुसमाहितः ॥ ५६
प्रेतस्य प्रेतकार्य्याणि कृत्वा वै धनहारकः ।
वर्णानां यद्व्रतं प्रोक्तं तद्व्रतं प्रयतश्चरेत् ॥ ५७
कृत्वा पापं न गूहेत गुह्यमानं हि वर्द्धते ।
कृत्वा पापं बुधः कुर्य्यात् पर्षदानुमतं व्रतम् ॥ ५८
स्थित्वा च श्वापदाकीर्णे बहुव्याधमृगे वने ।
न ब्राह्मणो व्रतं कुर्य्यात् प्राणबाधभयात् सदा ॥ ५९

यतो हि जीवतो जीवं सर्व्वपापमपोहति।
अतः कृच्छ्रैस्तथा दानैरित्याह भगवान् यमः॥ १०
शरीरं धर्म्मसर्व्वस्वं रक्षणीयं प्रयत्नतः।
शरीरात्स्रवते धर्म्मः पर्व्वतात् सलिलं यथा॥ ११
आलोक्य सर्व्वशास्त्राणि समेत्य ब्राह्मणैः सह।
प्रायश्चित्तं द्विजो दद्यात् स्वेच्छया न कदाचन॥ १२
इति शङ्खीये धर्म्मशास्त्रे सप्तदशोऽध्यायः॥ १७॥

अष्टादशोऽध्यायः।

त्र्यहं त्रिषवणस्नायी प्रकुर्य्यादघमर्षणम्।
निमज्य नक्तं सरति न भुञ्जीत दिनत्रयम्॥ १
वीरासनं सदा तिष्ठेद्गाञ्च दद्यात् पयस्विनीम्।
अघमर्षणमित्येतत् कृतं सर्व्वाघनाशनम्॥ २
त्र्यहं सायं त्र्यहं प्रातस्त्र्यहमद्यादयाचितम्।
परं त्र्यहञ्च नाश्नीयात् प्राजापत्यं चरन् व्रतम्॥ ३
त्र्यहमुष्णं पिवेदापस्त्र्यहमुष्णं घृतं पिवेत्।
त्र्यहमुष्णं पयः पीत्वा वायुभक्षो दिनत्रयम्॥ ४
तप्तकृच्छ्रं विजानीयादेतदुक्तं सदा व्रतम्।
द्वादशेनोपवासेन पराकः परिकीर्त्तितः॥ ५
बिभिनोदकसिद्धानि समश्नीयात् प्रयत्नतः।
शक्तून् हि सोदकान् मासं कृच्छ्रं वारुणमुच्यते॥ ६
विल्वैरामलकैर्वापि कपित्थैरथवा शुभैः।
मासेन लोकेऽतिकृच्छ्रः कथ्यते द्विजसत्तमैः॥ ७

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम् ।
एकरात्रोपवासश्च कृच्छ्रं सान्तपनं स्मृतम् ॥ ८
व्रतैस्तु त्र्यहमभ्यस्तैर्म्महासान्तपनं स्मृतम् ।
पादद्वयं तथा त्यक्त्वा शक्तूनां परिवासनात् ।
उपवासान्तराभ्यासात् तुलापुरुष उच्यते ॥ ९
गोपुरीषाशनो भूत्वा मासं नित्यं समाहितः ।
व्रतन्तु याविकं कुर्य्यात् सर्व्वपापापनुत्तये ॥ १०
ग्रासं चन्द्रकलावृद्ध्या प्राश्नीयाद्वर्द्धयन् सदा ।
ह्रासयंस्तु कलाहानौ व्रतं चान्द्रायणं स्मृतम् ॥ ११
मन्त्रं विद्वान् जपेद्यत्र जुहुयाच्चैव शक्तितः ।
अयं विधिस्तु विज्ञेयः सुधीभिर्विमलात्मभिः ।
पापात्मनस्तु पापेभ्यो नात्र कार्य्या विचारणा ॥ १२
शङ्खप्रोक्तमिदं शास्त्रं योऽधीते प्रयतः सुधीः ।
सर्व्वपापविनिर्म्मुक्तः स्वर्गलोके महीयते ॥ १३

इति शङ्खीये धर्म्मशास्त्रेऽष्टादशोऽध्यायः ॥ १४

गौतमसंहिता।

प्रथमोऽध्यायः।

वेदो धर्म्ममूलं तद्विदाञ्च स्मृतिशीले, दृष्टो धर्म्मव्यतिक्रमः साहसञ्च महतां, न तु दृष्टोऽर्थो वरदौर्व्वल्यात्, तुल्यबलविरोधे विकल्पः। उपनयनं ब्राह्मणस्याष्टमे नवमे, पञ्चमे वा काम्यं, गर्भादिः सङ्ख्या वर्षाणां, तद्द्वितीयं जन्म। तद्यस्मात् स आचार्य्यो वेदानुवचनाच्च। एकादश-द्वादशयोः क्षत्रिय-वैश्ययोः। आषोड़शाद्‌ब्राह्मणस्यापतिता सावित्री, द्वाविंशते राजन्यस्य, द्व्यधिकाया वैश्यस्य। मौञ्जीज्यामौर्व्वीसौत्री मेखलाः, क्रमेण कृष्णरुरुवस्ताजिनानि वासांसि, शाणक्षौम-चीरकुतपाः, सर्व्वेषां कार्पासञ्चाविकृतम्। काषायमप्येके। वार्क्षं ब्राह्मणस्य, माञ्जिष्ठहारिद्रे इतरयोः। वैल्वपालाशौ ब्राह्मणस्य दण्डावश्वत्थपैलवौ शेषे, यज्ञिया वा सर्व्वेषामपीडिता यूपवक्राः सवल्कला (सशल्कला) मूर्द्धललाटनासाग्रप्रमाणाः। मुण्डजटिलशिखाजटाश्च। द्रव्यहस्त उच्छिष्टोऽनिधायाचामेद्‌द्रव्यशुद्धिः, परिमार्ज्जनप्रदाहतक्षणनिर्णेजनानि तैजसमार्त्तिक-दारवतान्तवानां, तैजसवदुपलमणिशङ्खशुक्तीनां, दारुवदस्थि-भूम्यारावपनञ्च, भूमिवेलवद्रज्जुविदलचर्म्मणामुत्सर्गो वात्यन्तो-पहतानाम्। प्राङ्मुख उदङ्मुखो वा शौचमारभेत्। शुचौ देशे आसीनो दक्षिणं बाहुं जान्वन्तरा कृत्वा यज्ञोपवीत्या-मणिबन्धनात् पाणी प्रक्षाल्य वाग्यतो हृदयस्पृशस्त्रिश्चतुर्व्वाप

त्राचामेद्भिः प्रमृज्यात् पादौ, चाभ्युक्षेत् खानि, चोपस्पृशे-च्छीर्षण्यानि मूर्द्धनि च दद्यात् । सुप्त्वा भुक्त्वा क्षुत्वा च पुनः । दन्तश्लिष्टेषु दन्तवदन्यत्र जिह्वाभिमर्षणात् । प्राक् च्युतेरित्येके । च्युतेष्वास्रावविद्यान्निगिरन्नेव तच्छुचिः । न मुख्या विप्रुष उच्छिष्टं कुर्वन्ति ताश्चेदङ्गे निपतन्ति । लेपगन्धापकर्षणे शौच-ममेध्यस्य । तदद्भिः पूर्वं मृदा च मूत्रपुरीषरेतोविस्रंसनाभ्य-वहारसंयोगेषु च यत्र चाम्नायो विदध्यात् । पाणिना सव्यमुप-संगृह्याङ्गुष्ठमधीहि भो इत्यामन्त्रयेत गुरुः । तत्र चक्षुर्मनः-प्राणोपस्पर्शनं दर्भैः ; प्राणायामास्त्रयः पञ्चदशमात्राः । प्राक्कूले-ष्वासनञ्च ॐपूर्वा व्याहृतयः पञ्चसप्तान्ताः । गुरोः पादोपसंग्रहणं प्रातर्ब्रह्मानुवचने चाद्यन्तयोरनुज्ञात उपविशेत् । प्राङ्मुखो दक्षिणतः शिष्य उदङ्मुखो वा सावित्रीञ्चानुवचनमादितो ब्रह्मण आदाने ॐकारस्याऽन्यत्रापि । अन्तरागमने पुनरुपसदनं श्वनकुलसर्पमण्डूकमार्जाराणां त्र्यहमुपवासो विप्रवासश्च ; प्राणायाम घृतप्राशनञ्चेतरेषाम् । श्मशानाध्ययने चैवं चैवम् ।

इति गौतमीये धर्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

प्रागुपनयनात् कामचारवादभक्षोऽहुतोऽब्रह्मचारी यथोप-पादमूत्रपुरीषो भवति ; नास्याचमनकल्पो विद्यतेऽन्यत्रापो-मार्ज्जनप्रधावनावोक्षणेभ्यो । न तदुपस्पर्शनादशौचं न त्वेवैनमग्नि-हवनबलिहरणयोर्नियुञ्ज्यान्न ब्रह्माभिव्याहारयेदन्यत्र स्वधानि-नयनात् । उपनयनादिर्नियमः । उक्तं ब्रह्मचर्य्यमग्नीन्धन-

भैक्षचरणं सत्यवचनमपामुपस्पर्शनम् । एके गोदानादि । बहिः
सन्ध्यायञ्च तिष्ठेत् पूर्व्वामासीनोत्तरां सज्योतिष्या ज्योतिषो
दर्शनाद्वाग्यतः । नादित्यमीक्षेत, वर्ज्जयेन्मधुमांसगन्धमाल्य-
दिवास्वप्नाञ्जनाभ्यञ्जनयानोपानच्छत्रकामक्रोध-लोभमोहवाद्य-
वादनस्नानदन्तधावनहर्षनृत्यगीतपरिवादभयानि गुरुदर्शने
कण्ठप्रावृतावसक्थिकापाश्रयणपादप्रसारणानि निष्ठीवितहसि-
तविजृम्भितास्फोटनानि स्त्रीप्रेक्षणालम्भने मैथुनशङ्कायां द्यूतं
हीनवर्णसेवामदत्तादानं हिंसाम् आचार्य्यतत्पुत्रस्त्रीदीक्षित-
नामानि शुक्लां वाच मद्यं नित्यं ब्राह्मणः । अधःशय्याशायी
पूर्व्वोत्थायी जघन्यसंवेशी वाग्बाहूदरसंयतः । नामगोत्रे गुरोः
समानतो निर्द्दिशेत् । अर्च्चिते श्रेयसि चैवम् । शय्यासन-
स्थानानि विहाय प्रतिश्रवणमभिक्रमणं वचनाद्दृष्टेनाधःस्थाना-
सनस्तिर्य्यग्वा तत्सेवायाम् । गुरुदर्शने चोत्तिष्ठेत, गच्छन्त-
मनुव्रजेत्, कर्म्म विज्ञाप्याख्यायाहूताध्यायी युक्तः प्रियहितयो-
स्तद्भार्य्यापुत्रेषु चैवम् । नोच्छिष्टाशनस्नापनप्रसाधनपादप्रक्षाल-
नोन्मर्द्दनोपसंग्रहणानि । विप्रोष्योपसंग्रहणं गुरुभार्य्याणां तत्-
पुत्रस्य च । नैके युवतीनाम् । व्यवहारप्राप्तेन सार्व्ववर्णिकं
भैक्षचरणमभिशस्तपतितवर्ज्जम् । आदिमध्यान्तेषु भवच्छब्दः
प्रयोज्या वर्णानुपूर्व्वेण । आचार्य्यज्ञातिगुरुस्वेष्वलाभेऽन्यत्र ।
तेषां पूर्व्वं परिहरन् निवेद्य गुरवेऽनुज्ञातो भुञ्जीत । असति वा
तद्भार्य्यापुत्रसब्रह्मचारिभ्यः । वाग्यतस्तृप्यन्नलोलुप्यमानः
सन्निधायोदकं स्पृशेत् । शिष्यशिष्टिरवधेनाशक्तौ रज्जुवेणुविद-
लाभ्यां तनुभ्यामन्येन घ्नन् राज्ञा शास्यः । द्वादशवर्षाण्येकैक-
वेदे ब्रह्मचर्य्यं चरेत् प्रतिद्वादशवर्षेषु ग्रहणान्तं वा । विद्यान्ते

गुर्व्वर्थे निमन्त्र्य: तत: क्वतानुज्ञानस्य स्नानम्। आचार्य्य: श्रेष्ठो गुरूणां मातेत्येके मातेत्येके।

इति गौतमीये धर्म्मशास्त्रे द्वितीयो ध्याय: ॥ २ ॥

तृतीयोऽध्याय:।

तस्याश्रमविकल्पमेके ब्रुवते ब्रह्मचारी गृहस्थो भिक्षुर्व्वैखानस इति तेषां गृहस्थो योनिरप्रजनत्वादितरेषाम्। तत्रोक्तं ब्रह्मचारिण आचार्य्याधीनत्वमान्तं गुरो: कर्म्मशेषेण जपेत्। गुर्व्वभावे तदपत्यवृत्तिस्तदवृत्ते सब्रह्मचारिण्यग्नौ वा। एवं वृत्तो ब्रह्मलोकमवाप्नोति जितेन्द्रिय:। उत्तरेषाञ्चैतदविरोधी। अनिचया भिक्षुरूर्द्ध्वरेता ध्रुवशीलो वर्षासु भिक्षार्थी ग्राममियात्। जघन्यमनिवृत्तं चरेत्। निवृत्ताशीर्व्वाक्चक्षु:कर्म्मसंयत:। कौपीनाच्छादनार्थं वासो विभृयात्। प्रहीणमेके निर्णेजनाविप्रयुक्तम्। ओषधिवनस्पतीनामङ्गमुपाददीत। न द्वितीयामुपहत्तुं रात्रिं ग्रामे वसेत्। मुण्ड: शिखी वा वर्ज्जयेज्जावबधम्। समो भूतेषु हिंसानुग्रहयोरनारम्भी। वैखानसो वने मूलफलाशी तप:शील: श्रावणकेनाग्निमाधायाग्राम्यभोजी देवपितृमनुष्यभूतर्षिपूजक: सर्व्वातिथि: प्रतिसिद्धवर्ज्जं भैक्षमप्युपयुञ्जीत, न फालकृष्टमधितिष्ठेद्, ग्रामञ्च न प्रविशेज्जटिलश्चीराजिनवासा नातिसंवत्सरं भुञ्जीत। एकाश्रमं त्वाचार्य्या: प्रत्यक्षविधानाद्गार्हस्थ्यस्य गार्हस्थ्यस्य।

इति गौतमीये धर्म्मशास्त्रे तृतीयोऽध्याय: ॥ ३ ॥

चतुर्थोऽध्यायः।

गृहस्थः सदृशीं भार्य्यां विन्देतानन्यपूर्वां यवीयसीम्। असमानप्रवरैर्विवाह ऊर्द्ध्वं सप्तमात् पितृबन्धुभ्य बीजिनश्च मातृबन्धुभ्यः पञ्चमात्। ब्राह्मो विद्याचारित्रबन्धुशीलसम्पन्नाय दद्यादाच्छाद्यालङ्कृताम् [१]। संयोगमन्त्रः प्राजापत्ये सह धर्म्मं चरतामिति [२]। आर्षे गोमिथुनं कन्यावते दद्यात् [३]। अन्तर्वेद्यृत्विजे दानं दैवः [४]। अलङ्कृत्येच्छन्त्या स्वयं संयोगो गान्धर्वः [५]। वित्तेनानतिस्त्रीमतामासुरः [६]। प्रसह्यादानाद्राक्षसः [७]। असंविज्ञातोपसङ्गमनात् पैशाच [८]। चत्वारो धर्म्म्या प्रथमाः षडित्येके। अनुलोमानन्तरैकान्तरद्व्यन्तरासु जाताः सवर्णाम्बष्ठोग्रनिषाददौष्मन्तपारशवाः। प्रतिलोमास्तु सूतमागधायोगवक्षत्तृवैदेहकचाण्डालाः। ब्राह्मण्यजीजनत् पुत्रान् वर्णेभ्य आनुपूर्व्याद् ब्राह्मणसूतमागधचण्डालान् तेभ्य एव क्षत्रिया मूर्द्धावसिक्तक्षत्रियधीवरपुल्कशान्, तेभ्य एव वैश्या भृज्यकण्ठमाहिष्यवैश्यवैदेहान तेभ्य एव पारशवयवनकरणशूद्रान् शूद्रत्यके। वर्णान्तरगमनमुत्कर्षाभ्यां सप्तमेन पञ्चमेन चाचार्य्याः। सृष्टान्तरजातानाञ्च प्रतिलोमस्तु धर्म्महीनाः शूद्रायाञ्च असमानायाञ्च शूद्रात् पतितवृत्तिरन्त्यः पापिष्ठः। पुनन्ति साधवः पुत्रास्त्रिपौरुषानार्षाद्दश, दैवाद्दशैव, प्राजापत्याद्दश, पूर्वान् दश वरानात्मानञ्च ब्राह्मीपुत्राः ब्राह्मीपुत्राः ।।

इति गौतमीये धर्म्मशास्त्रे चतुर्थोऽध्यायः ॥ ४ ॥

पञ्चमोऽध्यायः।

ऋतावुपेयात् सर्व्वत्र वा प्रतिषिद्धवर्ज्जम्। देवपितृमनुष्यभूतर्षिपूजको नित्यस्वाध्यायः। पितृभ्यश्चोदकदानं यथोत्साहमन्यदन्नाद्यैदिरग्निर्दायादिर्वा। तस्मिन् गृह्याणि देवपितृमनुष्ययज्ञाः स्वाध्यायश्च। बलिकर्म्माग्नावग्निर्धन्वन्तरिर्विश्वेदेवाः प्रजापतिः स्विष्टकृदितिहोमः। दिग्देवताभ्यश्च यथास्वं द्वारि मरुद्भ्यो गृहदेवताभ्यो प्रविश्य ब्रह्मणे मध्ये अद्भ्य उदकुम्भ आकाशायेत्यन्तरिक्षे नक्तञ्चरेभ्यश्च सायम्। स्वस्तिवाच्य भिक्षादानमप्पूर्व्वन्तु ददातिषु चैवं धर्म्मेषु समद्विगुणसाहस्रानन्त्यानि फलान्यब्राह्मणब्राह्मणश्रोत्रियवेदपारगेभ्यः। गुर्व्वर्थनिवेशौषधार्थवृत्तिक्षीणयक्ष्यमाणाध्ययनाध्वसंयोगवैश्वजितेषु द्रव्यसंविभागो बहिर्वेदि भिक्षमाणेषु कृतान्नमितरेषु। प्रतिश्रुत्याप्यधर्म्मसंयुक्ताय न दद्यात्। क्रुद्धहृष्टभीतार्त्तलुब्धबालस्थविरमूढ़मत्तोन्मत्तवाक्यान्यनृतान्यपातकानि। भोजयेत् पूर्व्वमतिथिकुमारव्याधितगर्भिणीस्ववासिनीस्थविरान् जघन्यांश्च। आचार्य्यपितृसखीनान्तु निवेद्य वचनक्रिया ऋत्विगाचार्य्यश्वशुरपितृव्यमातुलानामुपस्थाने मधुपर्कः संवत्सरे पुनः पूजिता यज्ञविवाहयोरर्व्वाक् राज्ञश्च श्रोत्रियस्य। अश्रोत्रियस्यासनोदके श्रोत्रियस्य तु पाद्यमार्घ्यमन्नविशेषांश्च प्रकारयेन्नित्यं वा संस्कारविशिष्टं मध्यतोऽन्नदानमवैद्यसाधुवृत्ते विपरीते तु तृणोदकभूमिः स्वागतमन्ततः पूज्यानत्याशश्च शय्यासनावसथानुव्रज्योपासनानि सदृक्श्रेयसोः समान्यल्पशोऽपि हीने असमानग्रामीणोऽतिथिरैकरात्रिकोऽधिवृक्षसूर्य्योपस्थायी कुशलानामयारोग्या-

श्यामनुप्रश्नोत्यं शूद्रस्याब्राह्मणस्यानतिथिरब्राह्मणो यज्ञे संहत-श्वत् भाजनन्तु क्षत्रियस्योर्द्धं ब्राह्मणेभ्योऽन्यान् भृत्यैः सहानृशंसार्थमानृशंसार्थम्।

इति गौतमीये धर्म्मशास्त्रे पञ्चमोऽध्यायः॥ ५॥

षष्ठोऽध्यायः।

पादोपसंग्रहणं गुरुसमवायेऽन्वहम्। अभिगम्य तु विप्रोष्य मातृपितृतद्बन्धुनां पूर्वजानां विद्यागुरूणां तत्तद्गुरूणाञ्च सन्निपाते परस्य। नाम प्रोच्याहमयमित्यभिवादोऽज्ञसमवाये स्त्रीपुंयोगेऽभिवादतोऽनियममेके नाविप्रोष्य स्त्रीणाममातृपितृव्य-भार्य्याभगिनीनां नोपसंग्रहणं भ्रातृभार्य्याणां श्वश्र्वाश्च। ऋत्विक्श्वशुरपितृव्यमातुलानान्तु यवीयसां प्रत्युत्थानमनभि-वाद्यान्तथान्यः पूर्वः पौरोऽशीतिकावरः शूद्रोऽप्यपत्यसमेना-वरोऽपार्य्यः शूद्रेण नाम चास्य वर्ज्जयेद्राज्ञश्चाजपः प्रेष्यो भो भवन्निति वयस्यः समानेऽहनि जातो दशवर्षवृद्धः पौरः पञ्चभिः कलाभरः श्रोत्रियश्चारणास्त्रिभिः राजन्यो वैश्यकर्म्मविद्याहीनो दीक्षितश्च प्राक् क्रयात्। वित्तबन्धुकर्म्मजातिविद्यावयांसि मान्यानि परबलीयांसि श्रुतन्तु सर्व्वेभ्यो गरीयस्तन्मूलत्वाद्धर्म्मस्य श्रुतेश्च। चक्रिदशमीस्थानुग्राह्यवधूस्नातकराजभ्यः पथो दानं राज्ञो तु श्रोत्रियाय श्रोत्रियाय।

इति गौतमीये धर्म्मशास्त्रे षष्ठोऽध्यायः॥ ६॥

सप्तमोऽध्यायः।

आपत्कल्पो ब्राह्मणस्याब्राह्मणाद्विद्योपयोगोऽनुगमनं शुश्रूषा-समाप्तेर्ब्राह्मणो गुरुर्यजनाध्यापनप्रतिग्रहाः सर्वेषां पूर्वः पूर्वो गुरुस्तदलाभे क्षत्रवृत्तिस्तदलाभे वैश्यवृत्तिः। तस्यापण्यं गन्ध-रसकृतान्नतिलशाणक्षौमाजिनानि रक्तनिर्णिक्ते वाससी क्षीरञ्च सविकारं मूलफलपुष्पौषधमधुमांसतृणोदकापथ्यानि पशवश्च हिंसासंयोगे पुरुषवशाकुमारीहेतवश्च नित्यं भूमिव्रीहियवा-जाव्यश्व ऋषभधेन्वनडुहश्चैके। विनिमयस्तु रसानां रसैः पशूनाञ्च न लवणकृतान्नयोस्तिलानाञ्च समेनामेन तु पक्वस्य सम्प्रत्यर्थे सर्वथातु वृत्तिरशक्तावशूद्रेण तदप्येके प्राणसंशये तद्वर्ण-सङ्करोऽभक्ष्यनियमस्तु। प्राणसंशये ब्राह्मणोऽपि शस्त्रमाददीत राजन्यो वैश्यकर्म्म वैश्यकर्म्म।

इति गौतमीये धर्म्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

अष्टमोऽध्यायः।

द्वौ लोके धृतव्रतौ राजा ब्राह्मणश्च बहुश्रुतस्तयो। चतुर्विधस्य मनुष्यजातस्यान्तः संज्ञानां चलनपतनसर्पणानामायत्तं जीवनं प्रसूतिरक्षणमसङ्करो धर्म्मः। स एष बहुश्रुतो भवति लोकवेद-वेदाङ्गविद्वाकोवाक्येतिहास-पुराण-कुशलस्तदपेक्षस्तद्वृत्तिश्चत्वा-रिंशता संस्कारैः संस्कृतस्त्रिषु कर्म्मस्वभिरतः षट्सु वा सामया-चारिकेष्वभिविनीतः षड्भिः परिहार्य्यो राज्ञा अवध्यश्चाबध्यश्चा-दण्ड्यश्चाबहिष्कार्य्यश्चापरिवाद्यश्चापरिहार्य्यश्चेति। गर्भाधान-

पुंसवनसीमन्तोन्नयनजातकर्म्मनामकरणान्नप्राशनचौड़ोपनयनं चत्वारि वेदव्रतानि स्नानं सहधर्म्मचारिणीसंयोगः पञ्चानां यज्ञानामनुष्ठानं देव-पितृ मनुष्य भूत ब्रह्मणामेतेषाञ्चाष्टका-पार्वणश्राद्धश्रावण्याग्रहायणीचैत्र्याश्वयुजीति सप्त पाकयज्ञसंस्था अग्न्याधेयमग्निहोत्रदर्शपौर्णमासावाग्रयणं चातुर्म्मास्यनिरूढ़पशु-बन्धसौत्रामणीति सप्त हविर्यज्ञसंस्था अग्निष्टोमोऽत्यग्निष्टोम उक्थः षोड़शी वाजपेयोऽतिरात्रोऽप्तोर्य्याम इति सप्त सोम-संस्था इत्येते चत्वारिंशत् संस्काराः। अथाष्टावात्मगुणाः दया सर्वभूतेषु क्षान्तिरनसूया। शौचमनायासो मङ्गलमकार्पण्यम-स्पृहेति यस्यैते न चत्वारिंशत् संस्कारा न चाष्टावात्मगुणा न स ब्राह्मणः सायुज्यं सालोक्यञ्च गच्छति। यस्य तु खलु संस्काराणामेकदेशोऽप्यष्टावात्मगुणा अथ स ब्राह्मणः सायुज्यं सालोक्यञ्च गच्छति गच्छति।

इति गौतमीये धर्म्मशास्त्रे अष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

स विधिपूर्वं स्नात्वा भार्य्यामभिगम्य यथोक्तान् गृहस्थधर्म्मान् प्रयुञ्जान इमानि व्रतान्यनुकर्षेत्। स्नातको नित्यं शुचिः सुगन्धः स्नानशीलः सति विभवे न जीर्णमलवद्वासाः स्यान्न रक्तमलवदन्यधृतं वा वासो बिभृयान्न स्रगुपानहौ निर्णिक्तम-शक्तौ न रूढ़श्मश्रुरकस्मान्नाग्निमपश्च युगपद्धारयेन्नाञ्जलिना पिबेन्न तिष्ठन्नुद्धृतोदकेनाचामेन्न शूद्राशुच्येकपाण्यावर्जितेन न वाय्वग्निविप्रादित्यापो देवता गाश्च प्रतिपश्यन् वा मूत्रपुरीषा-

मेध्यान्युद्दस्यैव देवताः प्रति पादौ प्रसारयेन्न पर्णलोष्टाश्मभि-
र्मूत्रपुरीषापाकर्षणं कुर्य्यान्न भस्मकेशतुषकपालान्याधितिष्ठेन्न
म्लेच्छाशुच्यधार्म्मिकैः सह सम्भाषेत सम्भाष्य पुण्यकृतो मनसा
ध्यायेद्ब्राह्मणेन वा सह सम्भाषेतः। अधेनुं धेनुभव्येति
ब्रूयादभद्रं भद्रमिति कपालं भगालमिति मणिधनुरितीन्द्र-
धनुः। गां धयन्तीं परस्मै नाचक्षीत न चैनां वारयेन्न मिथुनी-
भूत्वा शौचं प्रति विलम्बेत न च तस्मिन् शयने स्वाध्यायम-
धीयीत नचापररात्रमधीत्य पुनः प्रतिसंविशेन्नाकल्यां नारी-
मभिरमयेन्न रजस्वलां न चैनां श्लिष्येन्न कन्यामग्निमुखोपधमन-
विगृह्यवाद--बहिर्गन्धमाल्य--धारण पापीयसावलेखनभार्य्यासह-
भोजनाञ्जन्त्यवेक्षणकुद्वारप्रवेशनपादधावनासन्दिस्थभोजन-न-
दीबाहुतरण वृक्षविषमारोहणावरोहणप्राणव्यवस्थानानि च
वर्ज्जयेन्न सन्दिग्धां नावमधिरोहेत्। सर्वत एवात्मानं गोपायेन्न
प्रावृत्य शिरोऽहनि पर्य्यटेत् प्रावृत्य तु रात्रौ। मूत्रोच्चारे च न
भूमावनन्तर्धाय नाराच्चावसथान्न भस्मकरीषकृष्टच्छायापथि-
काम्येषु उभे मूत्रपुरीषे दिवा कुर्य्यादुदङ्मुखः सन्ध्ययोश्च रात्रौ
तु दक्षिणामुख पालाशमासनं पादुके दन्तधावनमिति वर्ज्जयेत्।
सोपानत्कश्चाशनासनशयनाभिवादननमस्कारान् वर्ज्जयेत्। न
पूर्वाह्णमध्यन्दिनापराह्णानफलान् कुर्य्याद्यथाशक्ति धर्म्मार्थ
कामेभ्यस्तेषु च धर्म्मोत्तरः स्यान्न नग्नां परयोषितमीक्षेत न पदा-
सनमाकर्षेन्न शिश्नोदरपाणिपादवाक्चक्षुश्चापलानि कुर्य्याच्छेदन
भेदनविलेखनविमर्द्दनावस्फोटनानि नाकस्मात् कुर्य्यान्नोपरि
वत्सतन्त्रीं गच्छेन्न कुलङ्कुलः स्यान्न यज्ञमवृतो गच्छेद्दर्शनाय
तु कामं न भक्ष्यानुत्सङ्गे भक्षयेन्न रात्रौ प्रेष्याहृतमुद्धृतस्नेह-

विलपनपिण्याकमथितप्रभृतीनि चातुर्वीर्य्याणि नाश्नीयात् । सायं प्रातस्त्वन्नमभिपूजितमनिन्दन् भुञ्जीत न कदाचिद्रात्रौ नग्नः स्वपेत् स्नायाद्वा । यच्चात्मवन्तो वृद्धाः सम्यग्विनीता दम्भलोभमोहवियुक्ता वेदविद आचक्षते तत् समाचरेद्योगक्षेमार्थमीश्वरमधिगच्छेन्नान्यमन्यत्र देवगुरुधार्म्मिकेभ्यः प्रभूतैधोदकयवसकुशमाल्योपनिष्क्रमणमार्य्यजनभूयिष्ठमनलससमृद्धं धार्म्मिकाधिष्ठितं निकेतनमावसितुं यतेत । प्रशस्तमङ्गल्यदेवतायतनचतुष्पथादीन् प्रदक्षिणमावर्त्तेत । मनसा वा तत्समग्रमाचारमनुपालयेदापत्कल्पः । सत्यधर्म्मा आर्य्यवृत्तः शिष्टाध्यापकः शौचशिष्टः श्रुतिनिरतः स्यान्नित्यमहिंस्रो मृदुः दृढ़कारी दमदानशील एवमाचारो मातापितरौ पूर्व्वापरान् सम्बन्धान् दुरितेभ्यो मोक्षयिष्यन् स्नातकः शश्वद्ब्रह्मलोकान्न च्यवते न च्यवते ।

इति गौतमीये धर्म्मशास्त्रे नवमोऽध्यायः ॥ ९ ॥

दशमोऽध्यायः ।

द्विजातीनामध्ययनमिज्या दानं ब्राह्मणस्याधिकाः प्रवचनयाजनप्रतिग्रहाः पूर्व्वेषु नियमस्त्वाचार्य्यज्ञातिप्रियगुरुधनविद्याविनिमयेषु ब्राह्मणः सम्प्रदानमन्यत्र यथोक्तात् कृषिवाणिज्ये चास्वयंकृते कुसीदञ्च । राज्ञोऽधिकं रक्षणं सर्व्वभूतानां न्याय्यदण्डत्वं बिभृयाद् ब्राह्मणान् श्रोत्रियान् निरुत्साहांश्चाब्राह्मणानकरांश्चोपकुर्व्वाणांश्च योगश्च विजये भये विशेषेण चर्य्या च रथधनुर्भ्यां संग्रामे संस्थानमनिवृत्तिश्च न दोषो हिंसायामाहवेऽन्यत्र व्यश्वसारथ्यायुधकृताञ्जलिप्रकीर्णकेश-पराङ्मुखोपविष्ट-

स्थल-ह्नता-दढ़-दूलगान्नाह्मण-वादिभ्यः चत्रियश्चेदन्यदमुपजीवेत् तद्वृत्तिः स्यात् जेता लभेत सांग्रामिकं वित्तं. वाहनन्तु राज्ञ उद्धारश्चापृथग्जयेऽन्यत् तु यथार्हं भाजयेद्राजा राज्ञे वलिदानं कर्षकैर्दशममष्टमं षष्ठं वा पशुहिरण्ययोरप्येके पञ्चाशद्भागात् विंशतिभागः शुल्कः पण्ये मूलफलपुष्पौषधमधुमांसतृणेन्धनानां षष्ठं तद्रक्षणधर्म्मित्वात् तेषु तु नित्ययुक्तः स्यादधिकेन वृत्तिः शिल्पिनो मासि मास्येकैकं कर्म्म कुर्य्युरेतेनात्मोपजीविनो व्याख्याता नौचक्रीवन्तश्च भक्तं तेभ्यो दद्यात् पण्यं वणिग्भिर-र्थापचये न देयं प्रनष्टमस्वामिकमधिगम्य राज्ञे प्रब्रूयुर्विख्याप्य संवत्सरं राज्ञा रक्ष्यमूर्द्ध्वमधिगन्तुश्चतुर्थं राज्ञः शेषः स्वामी रिक्थक्रयसंविभागपरिग्रहाधिगमेषु ब्राह्मणस्याधिकं लब्धं चत्रियस्य विजितं निर्विष्टं वैश्यशूद्रयोर्निध्यधिगमो राजधनं न ब्राह्मणस्याभिरूपस्याब्राह्मणो व्याख्यातः षष्ठं लभेतेत्येके चौरहृ-तमुपजित्य यथास्थानं गमयेत् कोशाद्वा दद्याद्रक्ष्यं बालधनमा-व्यवहारप्रापणात् समावृत्तेर्वा। वैश्यस्याधिकं कृषिवणिक्पाशु-पाल्यकुसीदम्। शूद्रश्चतुर्थो वर्ण एकजातिस्तस्यापि सत्यम-क्रोधः शौचमाचमनार्थे पाणिपादप्रक्षालनमेवैके श्राद्धकर्म्म भृत्यभरणं स्वदारवृत्तिः परिचर्य्या च त्तरेषां तेभ्यो वृत्तिं लिप्सेत जीर्णान्युपानच्छत्रवासःकूर्चान्युच्छिष्टाशनं शिल्पवृत्तिश्च यञ्चार्या-श्रितो भर्त्तव्यस्तेन क्षीणोऽपि तेन चोत्तरस्तदर्थोऽस्य निचयः स्यादनुज्ञातोऽस्य नमस्कारो मन्त्रः पाकयज्ञैः स्वयं यजेतेत्येके। सर्वे चोत्तरोत्तरं परिचरेयुरार्य्यानार्य्यव्यतिक्षेपे कर्म्मणः साम्यं साम्यम्।

इति गौतमीये धर्म्मशास्त्रे दशमोऽध्यायः॥ १०॥

एकादशोऽध्यायः ।

राजा सर्वस्येष्टे ब्राह्मणवर्ज्जं, साधुकारी स्यात् साधुवादी त्रय्यामान्वीक्षिक्याञ्चाभिविनीतः शुचिर्जितेन्द्रियो गुणवत्-सहायोऽपायसम्पन्नः समः प्रजासु स्याद्धितञ्चासां कुर्वीत । तमु-पर्य्यासीनमधस्तादुपासीरन्नन्ये ब्राह्मणेभ्यस्तेऽप्येनं मन्येरन् । वर्णानाश्रमांश्च न्यायतोऽभिरक्षेच्चलतश्चैनान् स्वधर्म्मे स्थापयेद्ध-र्म्मस्यो ह्यंशभागभवतीति विज्ञायते । ब्राह्मणञ्च पुरो दधीत विद्याभिजन-वाग्रूपवयःशीलसम्पन्नं न्यायवृत्तं तपस्विनं, तत्-प्रसूतः कर्म्माणि कुर्वीत । ब्रह्मप्रसूतं हि क्षत्रमृध्यते न व्यथत इति च विज्ञायते । यानि च दैवोत्पातचिन्तकाः प्रब्रूयुस्तान्याद्रियेत, तदधीनमपि ह्येके योगक्षेमं प्रतिजानते । शान्तिपुण्याहस्वस्त्ययन-मायुष्यमङ्गलसंयुक्तान्याभ्युदयिकानि विद्वेषिणां संवननमभिचा-रद्विषद्व्याधिसंयुक्तानि च शालाग्नौ कुर्य्याद्यथोक्तमृत्विजोऽन्या-नितश्च व्यवहारो वेदो धर्म्मशास्त्राण्यङ्गान्युपवेदाः पुराणं देश-जातिकुलधर्म्माश्चाम्नायैरविरुद्धाः प्रमाणं । कृषिवणिक्पाशुपाल्य-कुसीदकारवः स्वे स्वे वर्गे । तेभ्यो यथाधिकारमर्थान् प्रत्यवहृत्य धर्म्मव्यवस्थान्यायाधिगमे तर्कोऽभ्युपायस्तेनाभ्यूह्य यथास्थानं गमयेद्विप्रतिपत्तौ त्रयीविद्यावृद्धेभ्यः प्रत्यवहृत्य निष्ठां गमये-त्तथाह्यस्य निःश्रेयसं भवति । ब्रह्मक्षत्रेण सम्पृक्तं देवपितृ-मनुष्यान् धारयतीति विज्ञायते । दण्डो दमनादित्याहुस्तेना-दान्तान् दमयेद्वर्णाश्रमाश्च स्वकर्म्मनिष्ठाः प्रेत्य कर्म्मफलमनुभूय ततः शेषेण विशिष्टदेशजातिकुलरूपायुःश्रुतवृत्तवित्तसुखमेधसो

-जन्म प्रतिपद्यन्ते विद्याश्च । विपरीता नश्यन्ति । तानाचार्य्योप-देशो दण्डश्च पालयते तस्माद्राजाचार्य्यावनिन्द्यावनिन्द्यौ ।

इति गौतमीये धर्म्मशास्त्रे एकादशोऽध्यायः ॥ ११

द्वादशोऽध्यायः ।

शूद्रो द्विजातीनभिसन्धायाभिहत्य च वाग्दण्डपारुष्याभ्यामङ्गं मोच्यो येनोपहन्यादार्य्यस्त्र्यभिगमने लिङ्गोद्धारः । स्वहरणञ्च गोप्ता चेद्वधोऽधिकोऽथाहास्य । वेदमुपशृण्वतस्त्रपुजतुभ्यां श्रोत्रप्रतिपूरणमुदाहरणे जिह्वाच्छेदो धारणे शरीरभेद आसनशयनवाक्पथिषु समप्रेप्सुर्दण्ड्यः शतम् । क्षत्रियो ब्राह्मणाक्रोशे दण्डपारुष्ये द्विगुणमध्यर्द्धं, वैश्यो ब्राह्मणस्तु क्षत्रिये पञ्चाशत्तदर्द्धं, वैश्ये न शूद्रे किञ्चित् ब्राह्मणराजन्यवत् क्षत्रियवैश्यावष्टापाद्यं । स्तेयकिल्विषं शूद्रस्य द्विगुणोत्तराणीतरेषां प्रतिवर्णं विदुषोऽतिक्रमे दण्डभूयस्त्वं । फलहरितधान्यशाकादाने पञ्चकृष्णलमल्पे । पशुपीड़िते स्वामिदोष, पालसंयुक्ते तु तस्मिन् । पथि क्षेत्रेऽनावृते पालक्षेत्रिकयोः । पञ्च माषा गवि षडुष्ट्रखरेऽश्वमहिष्योर्द्दशाजाविषु द्वौ द्वौ सर्व्वविनाशे शतं, शिष्टाकरणे प्रतिषिद्धसेवायाञ्च, नित्यं चैलपिण्डादूर्द्ध्वं स्वहरणञ्च । गोऽग्न्यर्थे तृणमेधान् वीरुद्वनस्पतीनाञ्च पुष्पाणि स्ववदाददीत फलानि चापरिवृतानाम् । कुसीदवृद्धिर्धर्म्म्या विंशतिः, पञ्चमाषकी मासं नातिसांवत्सरीमेके, चिरस्थाने द्वैगुण्यं प्रयोगस्य । भुक्ताधिर्न वर्द्धते दित्सतोऽवरुद्धस्य च । चक्रकालवृद्धिः कारिताकायिकाशिखाधिभोगाश्च कुसीदं । पशूपजलोमक्षेत्रशतवाह्येषु

भातिपद्मगुणम। जड़ापोगण्डधनं दशवर्षभुक्तं परैः सन्निधौ भोक्तु-र्श्रोत्रियप्रव्रजितराजन्यधर्म्मपुरुषैः। पशुभूमिस्त्रीणामनतिभोग स्त्रकुषभाजि ऋणं प्रतिकुर्य्युः, प्रातिभाव्यवणिक्शुल्कमद्यद्युत-दण्डान् पुत्रानध्याभवेयुर्निध्यन्वाधियाचितावक्रीताधिया नष्टाः सर्व्वा न निन्दिता न पुरुषापराधेन। स्तेनः प्रकीर्णकेशो मुषली राजानमियात् वर्म्माचक्षाणः पूतो वधमोक्षाभ्यामघ्नन्नेनस्वी राजा। न शारीरो ब्राह्मणदण्डः कर्म्मवियोगविख्यापनविवा-सनाङ्ककरणान्यप्रवृत्तौ प्रायश्चित्ती स चौरसमः सचिवो मति-पूर्व्वे प्रतिग्रहीताप्यधर्म्मसंयुक्ते। पुरुषशक्त्यपराधानुबन्धविज्ञा-नाद्दण्डनियोगोऽनुज्ञानं वा वेदवित् समवायवचनाद् वेदवित्-समवायवचनात्।

इति गौतमीये धर्म्मशास्त्रे द्वादशोऽध्यायः॥ १२॥

त्रयोदशोऽध्यायः।

विप्रतिपत्तौ साक्षिणि मिथ्यासत्यव्यवस्था बहवः स्युर निन्दिताः स्वकर्म्मसु प्रात्ययिका राज्ञाश्च निष्प्रीत्यनभिता-पाश्चान्यतरस्मिन्नपि शूद्रा। ब्राह्मणस्त्वब्राह्मणवचनादनुरोध्यो ऽनिबन्धाश्चेत्समवेताः पृष्टाः प्रब्रूयुरयथवचने च दोषिणः स्युः स्वर्गः सत्यवचने विपर्य्यये नरकः। अनिबन्धैरपि वक्तव्यं पीड़ाकृते निबन्धः प्रमत्तोक्ते च साक्षिसभ्यराजकर्त्तृषु दोषो धर्मतन्त्र-पीड़ायां। शपथेनैके सत्यकर्म्मणा तद्देवराजब्राह्मणसंसदि स्याद-ब्राह्मणानां। क्षुद्रपश्वनृते साक्षी दश हन्ति, गोऽश्वपुरुषभूमिषु दशगुणोत्तरान्, सर्व्वं वा भूमौ हरणे नरको, भूमिवदप्सु, मैथुन-

संयोगे च पशुवन्मधुसर्पिषो, गोवदश्वहिरण्यधान्यब्रह्मसु, याने-ष्वश्ववन्मिथ्यावचने। याप्यो दण्ड्यश्च साक्षी, नानृतवचने दोषो जीवनञ्चेत्तदधीनं, न तु पापीयसो जीवनं। राजा प्राड्‌विवाको ब्राह्मणो वा शास्त्रवित्, प्राड्‌विवाको मध्यो भवेत्। संवत्सरं प्रतीक्षेत प्रतिभायां धेन्वनडुत्स्त्रीप्रजनसंयुक्तेषु। शीघ्रमात्ययिके च। सर्वधर्म्मेभ्यो गरीयः प्राड्‌विवाके सत्यवचनं सत्यवचनम्।

इति गौतमीये धर्म्मशास्त्रे त्रयोदशोऽध्यायः ॥ १० ॥

चतुर्दशोऽध्यायः।

शावमाशौचं दशरात्रमनृत्विग्दीक्षितब्रह्मचारिणां सपिण्डा-नामेकादशरात्रं। क्षत्रियस्य द्वादशरात्रं, वैश्यस्यार्द्धमासमेकं मासं शूद्रस्य। तच्चेदन्तःपुनरापतेत् तच्छेषेण शुध्येरन्, रात्रिशेषे द्वाभ्यां, प्रभाते तिसृभिर्गोब्राह्मणहतानामन्वक्षं राजक्रोधाच्च युद्धे प्रायोनाशकशस्त्राग्निविषोदकोद्बन्धनप्रपतनैश्चेच्छतां। पिण्डनिवृत्तिः सप्तमे पञ्चमे वा जननेऽप्येवं। मातापित्रोस्तन्मा-तुर्वागर्भमाससमा रात्रिः स्रंसने गर्भस्य। त्र्यहं वा श्रुत्वा चोर्द्ध्वं दशम्याः पक्षिण्यसपिण्डयोनिसम्बन्धे सहाध्यायिनि च सब्रह्म-चारिण्येकाहं श्रोत्रिये चोपसम्पन्ने प्रेतोपस्पर्शने। दशरात्रमा-शौचमभिसन्धाय चेदुक्तं वैश्यशूद्रयोरार्त्तवीर्वापूर्व्वयोश्च। त्र्यहं वाचार्य्यतत्पुत्रस्त्रीयाज्यशिष्येषु चैवमवरश्चेद्वर्णः पूर्व्वं वर्णमुप-स्पृशेत् पूर्व्वो वावरं तत्र शावोक्तमाशौचं। पतितचण्डालसूतिको-दक्याशवस्पृष्टितत्स्पृष्ट्युपस्पर्शने सचैलोदकोपस्पर्शनाच्छुध्येच्छ-वानुगमे च। शुनश्च यदुपहन्यादित्येके उदकदानं सपिण्डैः

व्रतचर्य्या तत्स्त्रीणाञ्चानतिभोग एकेऽप्रदत्तानामधःशय्या-सनिनो ब्रह्मचारिणः सर्वे न मार्जयेरन् मांसं भक्षयेयुरा-प्रदानात्। प्रथमतृतीयपञ्चमसप्तमनवमेषूदकक्रिया वाससाञ्च त्यागः अन्ते त्वन्त्यानां दन्तजन्मादि मातापितृभ्यां तूष्णीं माता बालदेशान्तरितप्रव्रजितासपिण्डानां सद्यःशौचं। राज्ञाञ्च कार्य्यविरोधाद्‌ब्राह्मणस्य च स्वाध्यायानिवृत्त्यर्थं स्वाध्याया-निवृत्त्यर्थम्।

इति गौतमीये धर्म्मशास्त्रे चतुर्द्दशोऽध्यायः॥ १४॥

पञ्चदशोऽध्यायः।

अथ श्राद्धममावस्यायां पितृभ्यो दद्यात्। पञ्चमीप्रभृति वापरपक्षस्य यथाश्राद्धं सर्वस्मिन् वा द्रव्यदेशब्राह्मणसन्निधाने वा कालनियमः; शक्तितः प्रकर्षेद्‌गुणसंस्कारविधिरन्नस्य। नवावरान् भोजयेदयुजो यथोत्साहं वा ब्राह्मणान् श्रोत्रियान् वाग्रूप-वयःशीलसम्पन्नान्। युवभ्यो दानं प्रथममेके पितृवच्च तेन मित्रकर्म्म कुर्य्यात्। पुत्राभावे सपिण्डा मातृसपिण्डाः शिष्याश्च दद्युस्तदभावे ऋत्विगाचार्य्यौ। तिलमाषव्रीहियवोद-कदानैर्मासं पितरः प्रीणन्ति, मत्स्यहरिणरुरुशशकूर्म्मवराहमेष-मांसैः संवत्सराणि, गव्यपयःपायसैर्द्वादशवर्षाणि, वार्द्धीणसेन मांसेन कालशाकच्छागलोहखड्गमांसैर्मधुमिश्रैश्चानन्त्यम्। न भोजयेत् स्तेनक्लीवपतितनास्तिकतद्वृत्तिवीरहाग्रेदिधि-षुपतिषुपतिस्त्री-ग्रामयाजकाजपालोत्सृष्टाग्निमद्यप-कुचरकूट-साक्षिप्रातिहारिकानुपपत्तिर्यस्य च कुण्डाशी सोमविक्रय्यः

गारदाही गरदाग्निदौ गणप्रेष्यागम्यागामिहिंस्रपरिवित्तिपरि-
वेत्तृपर्याहितपर्याधातृत्यक्तात्मदुर्बलाः कुनखिश्यावदन्तः श्वित्रि-
पौनर्भवकितवाजपप्रेष्यप्रातिरूपकशूद्रापतिनिराकृतिकिलासी कु-
सीदी वणिक्शिल्पोपजीविज्यावादित्रतालनृत्यगीतशीलान्,
पित्रा चाकामेन विभक्तान्, शिष्यांश्चैके सगोत्रांश्च। भोजयेदूर्द्ध्वं
त्रिभ्यो गुणवन्तम्। सद्यःश्राद्धी शूद्रातल्पगस्तत्पुरीषे मासं
नयति पितॄंस्तस्मात् तदहर्ब्रह्मचारी स्यात्। श्वपचचाण्डाल-
पतितावेक्षणे दुष्टं तस्मात् परिश्रुते दद्यात् तिलैर्वा किरेत्,
पङ्क्तिपावनो वा शमयेत्। पङ्क्तिपावनाः षडङ्गविज्ज्येष्ठसामि-
कस्त्रिणाचिकेतस्त्रिमधुस्त्रिसुपर्णः पञ्चाग्निः स्नातको मन्त्र-
ब्राह्मणविद्धर्मज्ञो ब्रह्मदेयानुसन्तान् इति हविःषु चैवं दुर्बला-
दीन् श्राद्ध एवैके श्राद्ध एवैके ।

इति गौतमीये धर्म्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

षोड़शोऽध्यायः ।

श्रावण्यादि वार्षिकं प्रोष्ठपदीं वोपाकृत्याधीयीत छन्दांस्यर्द्ध-
पञ्चममासान् पञ्चदक्षिणायनं वा ब्रह्मचार्युत्सृष्टलोमा। न मांसं
भुञ्जीत द्वैमास्यो वा नियमो नाधीयीत वायौ दिवा पांशुहरे
कर्णश्राविणि नक्तं वाणभेरीमृदङ्गगर्त्तार्त्तशब्देषु च श्वशृगाल-
गर्दभसंह्रादे लोहितेन्द्रधनुर्नीहारेष्वभ्रदर्शने चापर्त्तौ मूत्रित
उच्चरिते निशासन्ध्योदकेषु वर्षति चैके वल्मीकसन्तानमाचार्य-
परिवेषणे ज्योतिषोश्च भीतो यानस्थः शयानः प्रौढ़पादः
श्मशानग्रामान्तमहापथाशौचेषु पूतिगन्धान्तः शवदिवाकीर्त्ति-

शूद्रपतितसन्निधाने सूतके चोदारे ऋग्यजुषञ्च सामशब्दे यावदाकालिका निर्घातभूमिकम्पराहुदर्शनोल्काः स्तनयित्नुवर्षविद्युतः प्रादुष्कृताग्निष्वृतौ विद्युति नक्तञ्चापररात्रात् त्रिभागादिप्रवृत्तौ सर्वम्। उल्का विद्युत्समेत्येकेषां। स्तनयित्नुरपराह्णेऽपि प्रदोषे सर्वं नक्तमर्द्धरात्रादहश्चेत् सज्योतिर्विषयस्थे च राज्ञि प्रेते विप्रोष्य चान्योऽन्येन सह सङ्कुलोपाहितवेदसमाप्तिच्छर्दिश्राद्धमनुष्ययज्ञभोजनेष्वहोरात्रममावास्यायाञ्च द्व्यहं वा कार्त्तिकी फाल्गुन्याषाढ़ी पौर्णमासी तिस्रोऽष्टकास्त्रिरात्रमन्त्यामेके अभितो वार्षिकं सर्वे वर्षविद्युत्स्तनयित्नुसन्निपाते प्रस्यन्दिन्यूर्द्ध्वं भोजनादुत्सवे प्राधीतस्य च निशायां चतुर्मुहूर्त्तं नित्यमेके नगरे मानसमप्यशुचि श्राद्धिनामाकालिकमकृतान्नश्राद्धिकसंयोगे च प्रतिविद्यञ्च यावत् स्मरन्ति प्रतिविद्यञ्च यावत् स्मरन्ति।

इति गौतमीये धर्म्मशास्त्रे षोड़शोऽध्यायः ॥ १६ ॥

सप्तदशोऽध्यायः।

प्रशस्तानां स्वकर्म्मसु द्विजातीनां ब्राह्मणो भुञ्जीत प्रतिगृह्णीयाच्चैधोदकयवसमूल-फलमध्वभयाभ्युद्यतशय्यासनावसथयान--पयोदधिधानाशफरी·प्रियङ्गुस्रङ्मार्गशाकान्यप्रणोद्यानि। सर्वेषां पितृदेवगुरुभृत्यभरणे चान्यवृत्तिश्चेन्नान्तरेण शूद्रात् पशुपालक्षेत्रकर्षककुलसङ्गतकारयितृपरिचारका भोज्यान्ना वणिक् चाशिल्पी नित्यमभोज्यं केशकीटावपन्नं रजस्वलाकृष्णशकुनिपदोपहतं भ्रूणघ्नप्रेक्षितं गवोपघ्रातं भावदुष्टं शुक्तं केवलमदधि

पुनःसिद्धं पर्य्युषितमशाकभक्ष्यस्नेहमांस-मधून्युत्सृष्टपुंश्चल्यभि-
शस्तानपदेश्यदण्डिकतक्षकदर्य्यबन्धनिकचिकित्सक मृगयु-काव-
च्छिष्टभोजिगण-विद्विषाणामपाङ्क्तानां। प्रागदुर्वलाद्वृथा-
आचमनोत्थानव्यपेतानि। समासमाभ्यां विषमसमे पूजान्त-
रानर्च्चितश्च। गोश्च क्षीरमनिर्द्दशायाः सूतके चाजामहिषीश्च
नित्यमाविकमपेयमौष्ट्रमैकशफञ्च। स्यन्दिनीयमसूसन्धिनी
नाश्च याश्च व्यपेतवत्साः। पञ्चनखाश्चाशल्यकशशश्वाविद्-
गोधाखड्गकच्छपाः। उभयतोदत्केश्यलोमैकशफकलविङ्कप्ल-
वचक्रवाकहंसाः काककङ्कगृध्रश्येना जलजा रक्तपादतुण्डा
ग्राम्यकुक्कुटशूकरौ धेन्वनडुहौ, चापन्नदावसन्नवृथामांसानि
किसलयक्याकुलशुननिर्य्यासलोहित—व्रश्चनाश्चनिचुदारुवक-
बाक टिट्टिभ माण्धातृनक्तचरा अभक्ष्याः। भक्ष्याः प्रतुदा
विष्किरा जालपादा मत्स्याश्चाविकृता वध्याश्च धर्म्मार्थे व्याल-
हता दृष्टदोषवाक्प्रशस्तान्यभुग्भ्योपयुञ्जीतोपयुञ्जीत।

इति गौतमीये धर्म्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

अष्टादशोऽध्यायः।

अस्वतन्त्रा धर्म्मे स्त्री नातिचरेद्भर्त्तारं। वाक्चक्षुःकर्म्म-
संयता पतिरपत्यलिप्सुर्द्देवराद् गुरुप्रसूता नर्त्तुमतीयात् पिण्ड-
गोत्रर्षिसम्बन्धिभ्यो योनिमात्राद्वा। नादेवरादित्येके।
नातिद्वितीयं जनयितुरपत्यं समयादन्यत्र जीवतश्च क्षेत्रे
परस्मात् तस्य द्वयोर्वा रक्षणाद्भर्त्तुरेव नष्टे भर्त्तरि षाड्वार्षिकं
क्षपणं श्रूयमाणेऽभिगमनं प्रव्रजिते तु निवृत्तिः प्रसङ्गात् तस्य

द्वादशवर्षाणि ब्राह्मणस्य विद्यासम्बन्धे भ्रातरि चैवं ज्यायसि यवीयान् कन्याग्न्युपयमेषु षडित्येके त्रीन् कुमार्य्यृतूनतीत्य स्वयं युज्येतानिन्दितेनोत्सृज्य पित्र्यानलङ्कारान् प्रदानं प्रागृतोर-प्रयच्छन् दोषी प्राग्वाससः प्रतिपत्तेरित्येके द्रव्यादानं विवाहसिद्ध्यर्थं धर्म्मतन्त्रसंयोगे च शूद्रादन्यत्रापि शूद्राद्बहु-पशोर्हीनकर्म्मणः शतगोरनाहिताग्नेः सहस्रगोश्च सोमपात् सप्तमीञ्चाभुक्त्वा निचयायाप्यहीनकर्म्मभ्य आचक्षीत राज्ञा पृष्टस्तेन हि भर्त्तव्यः श्रुतशीलसम्पन्नश्चेद्धर्म्मतन्त्रपीड़ायां तस्या-करणे दोषो दोषः।

इति गौतमीये धर्म्मशास्त्रेऽष्टादशोऽध्यायः ॥ १८ ॥

एकोनविंशोऽध्यायः।

उक्तो वर्णधर्म्मश्चाश्रमधर्म्मश्चाथ खल्वयं पुरुषो येन कर्म्मणा लिप्यतेऽथैतद्याज्ययाजनमभक्ष्यभक्षणमवद्यवदनं शिष्टस्याक्रिया प्रतिषिद्धसेवनमिति च तत्र प्रायश्चित्तं कुर्य्यान्न कुर्य्यादिति मीमांसन्ते न कुर्य्यादित्याहुर्नहि कर्म्म क्षीयत इति कुर्य्यादित्य-परे पुनः स्तोमेनेष्ट्वा पुनः सवनमायातीति विज्ञायते व्रात्य-स्तोमैनेष्ट्वा तरति सर्व्वं पाप्मानं तरति ब्रह्महत्यां योऽश्वमेधेन यजतेऽग्निष्टुताभिशस्यमानं याजयेदिति च। तस्य निष्क्रय-णानि जपस्तपो होम उपवासो दानमुपनिषदो वेदान्ताः सर्व्वच्छन्दःसु संहिता मधून्यघमर्षणमथर्व्वशिरो रुद्राः पुरुष-सूक्तं राजनरौहिणे सामनी बृहद्रथन्तरे पुरुषगतिर्महानाम्न्यो महावैराजं महादिवाकीर्त्त्यं ज्येष्ठसाम्नामन्यतमद्बहिष्पवमानं

कुष्माण्डानि पावमान्यः सावित्री चेति पावनानि। पयोव्रतता शाकभक्षता फलभक्षता प्रसृतयावको हिरण्यप्राशनं घृतप्राशनं सोमपानमिति च मेध्यानि। सर्व्वे शिलोच्चयाः सर्व्वाः स्रवन्त्यः पुण्या ह्रदास्तीर्थानि ऋषिनिवासगोष्ठपरिस्कन्दा इति देशाः। ब्रह्मचर्य्यं सत्यवचनं सवनेषूदकोपस्पर्शनमार्द्रवस्त्रताधःशायिता-नाशक इति तपांसि। हिरण्यं गौर्व्वासोऽश्वो भूमिस्तिला घृतमन्नमिति देयानि। संवत्सरः षण्मासाश्चत्वारस्त्रयो द्वावे-कश्चतुर्विंशत्यहो द्वादशाहः षडहस्त्र्यहोऽहोरात्र इति कालाः। एतान्येवानादेशे विकल्पेन क्रियेरन् एनःसु गुरुषु गुरूणि लघुषु लघूनि कृच्छ्रातिकृच्छ्रं चान्द्रायणमिति सर्वप्रायश्चित्त सर्वप्रायश्चित्तम्।

इति गौतमीये धर्म्मशास्त्रे एकोनविंशोऽध्यायः॥ १९॥

विंशोऽध्यायः।

अथ चतुःषष्टिषु यातनास्थानेषु दुःखान्यनुभूय तत्रेमानि लक्षणानि भवन्ति। ब्रह्महार्द्रकुष्ठी, सुरापः श्यावदन्तो, गुरु-तल्पगः पङ्गुः, स्वर्णहारी कुनखी, श्वित्री वस्त्रापहारी हिरण्यहारी दर्दुरी, तेजोऽपहारी मण्डली, स्नेहापहारी क्षयी, तथाजीर्णवानन्नापहारी, ज्ञानापहारी मूकः, प्रतिहन्ता गुरोर-पस्मारी, गोघ्नो जात्यन्धः, पिशुनः पूतिनासः, पूतिवक्त्रस्तु सूचकः, शूद्रोपाध्यायः श्वपाकस्त्रपुसीसचामरविक्रयी मद्यप, एकशफविक्रयी मृगव्याधः, कुण्डाशी भृतकश्चैलिको वा नक्षत्री चार्वुदी, नास्तिको रङ्गोपजीव्यभक्ष्यभक्षी गण्डरी, ब्रह्मपुरुष-

तस्कराणां देशिकः पिशुनः षण्ढो महापथिक गणिडक-चण्डालो पुक्कसो गोष्ववकोर्णी मद्यामेही, धर्म्मपत्नीषु स्वाम्मैथुनप्रवर्त्तकः खल्वाटसगोत्रसमयस्त्र्यभिगामी पितृमातृभगिनीस्त्र्यभिगाम्यावीजितस्तेषां कुनखकुष्ठमण्डव्याधितव्यङ्गदरिद्राल्पायुषोऽल्पबुद्धयषण्ड षण्डशैलूष-तस्कर परपुरुष-प्रेष्यपरकर्म्मकराः खल्वाटचक्राङ्कसङ्कीर्णाः क्रूरकर्म्माणः क्रमशस्ताभ्याशोपपद्यन्ते तस्मात् कर्त्तव्यमेवेह प्रायश्चित्तं विशुद्धैर्लक्षणैर्जायन्ते धर्म्मस्य धारणादिति धर्म्मस्य धारणादिति।

इति गौतमीये धर्म्मशास्त्रे विंशोऽध्यायः॥ २०॥

एकविंशोऽध्यायः।

त्यज्येत् पितरं राजघातकं शूद्रायाजकं वेदविप्लावकं भ्रूणहनं यश्चान्त्यावसायिभिः सह संवसेदन्त्यावसायिन्या वा तस्य विद्यागुरून् योनिसम्बन्धांश्च सन्निपात्य सर्व्वाण्युदकादीनि प्रेतकर्म्माणि कुर्य्युः पात्रञ्चास्य विपर्य्यस्येयुः। दासः कर्म्मकरो वावकरादमेध्यपात्रमानीय दासी घटान् पूरयित्वा दक्षिणामुखः पदा विपर्य्यस्येदमनुदकं करोमिति नामग्राहन्तं सर्व्वेऽन्वालभेरन् प्राचीनावीतिनो मुक्तशिखा दिद्यागुरवो योनिसम्बन्धाश्च वीक्षेरन्नप उपस्पृश्य ग्रामं प्रविशन्ति। अत ऊर्द्धं तेन सम्भाष्य तिष्ठेदेकरात्रं जपन् सावित्रीमज्ञानपूर्व्वं ज्ञानपूर्व्वञ्चेत् त्रिरात्रम्। यस्तु प्रायश्चित्तेन शुध्येत् तस्मिन् शुद्धे शातकुम्भमयं पात्रं पुण्यतमाद्ध्रदात् पूरयित्वा स्रवन्तीभ्यो वा त इनमप उपस्पर्शयेयुः। अथास्मै तत्पात्रं दद्युस्तत्

सम्प्रतिस्था जपेच्छान्ता द्यौः शान्ता पृथिवी शान्तं शिव-मन्तरीक्षं यो रोचनस्तमिह गृह्णामीत्येतैर्यजुभिः पावमानीभि-स्तरत्समन्दीभिः कुष्माण्डैश्चाज्यं जुहुयाद्धिरण्यं ब्राह्मणाय वा दद्याद्गामाचार्य्याय। यस्य तु प्राणान्तिकं प्रायश्चित्तं स मृतः शुध्येत्। तस्य सर्व्वाण्युदकादीनि प्रेतकर्म्माणि कुर्य्युरेतदेव शान्त्युदकं सर्व्वेषूपपातकेषूपपातकेषु।

इति गौतमीये धर्म्मशास्त्रे एकविंशोऽध्यायः॥ २१॥

द्वाविंशोऽध्यायः।

ब्रह्मघ्न-सुराप-गुरुतल्पग-मातृपितृयोनिसम्बन्धगस्तेननास्तिक-निन्दितकर्म्माभ्यासि-पतितात्याग्यपतितत्यागिनः पातकसंयोजकाश्च तैश्चाब्दं समाचरन्। द्विजातिकर्म्मभ्यो हानिः पतनं परत्र चासिद्धिस्तामेके नरकं। त्रीणि प्रथमान्यनिर्द्देश्यानि मनुन स्त्रीष्वगुरुतल्पगः पततीत्येके भ्रूणहनि हीनवर्णसेवायाञ्च स्त्री पतति कौटसाक्ष्यं राजगामिपैशुनं गुरोरनृताभिशंसनं महापातकसमानि। अपाङ्क्तानां प्रागदुर्व्वाण्गोहन्तब्रह्मो-ज्झ्यतन्मन्त्रकृदवकीर्णपतितसावित्रीकेषूपपातकं, याजनाध्या-पनादृत्विगाचार्य्यौ पतनीयसेवाया चर्द्धेयावन्यत्र हानात् पतति। तस्य च प्रतिग्रहीतेत्येके। न कर्हिचिन्मातापित्रोरवृत्तिदायन्तु न भजेरन्। ब्राह्मणाभिशंसने दोषस्तावान् द्विरनेनसि दुर्ब्बल-हिंसायामपि मोचने शक्तश्चेत्। अभिक्रुध्यावगोरणं ब्राह्मणस्य वर्षशतमस्वर्ग्यं, निर्घाते सहस्रं, लोहितदर्शने यावतस्तत्प्रस्कन्द्य पांशून् संगृह्णीयात्।

इति गौतमीये धर्म्मशास्त्रे द्वाविंशोऽध्यायः॥ २२॥

त्रयोविंशोऽध्यायः।

प्रायश्चित्तमग्नौ शक्तिर्ब्रह्मघ्नस्त्रिरवच्छादितस्य लक्ष्यं वा स्याज्जन्ये शस्त्रभृताम्। खट्वाङ्गकपालपाणिर्वा द्वादश संवत्सरान् ब्रह्मचारी भैक्षाय ग्रामं प्रविशेत् स्वकर्माचक्षाणः, पथोपक्रामेत् सन्दर्शनादार्य्यस्य। स्थानासनाभ्यां विहरन् सवनेषूदकोपस्पर्शी शुध्येत्। प्राणलाभे वा तन्निमित्ते ब्राह्मणस्य द्रव्यापचये वा त्र्यवरं प्रति राज्ञोऽश्वमेधावभृथे वान्ययज्ञेऽप्यग्निष्टुदन्तश्चेत्सृष्टश्चेद्ब्राह्मणवधे। हत्वापि चात्रेय्याश्चैवं गर्भे चाविज्ञाते वा। ब्राह्मणस्य राजन्यवधे षड्वार्षिकं प्राकृतं ब्रह्मचर्य्यं ऋषभैकसहस्राश्च गा दद्यात्। वैश्ये त्रैवार्षिकं ऋषभैकशताश्च गा दद्यात्। शूद्रे संवत्सरमृषभैकादशाश्च गा दद्यादनात्रेय्याश्चैवं गाश्च। वैश्यवन्मण्डूकनकुलकाकबिडालश्वरमूषिकाश्च। हिंसासु चास्थिमतां सहस्रं हत्वानस्थिमतामनडुद्भारे च। अपि वास्थिमतामेकैकस्मिन् किञ्चिद्दद्यात्। षण्ढे च पलालभारः सीसमाषश्च, वराहे घृतघटः, सर्पे लौहदण्डो, ब्रह्मबन्ध्वाञ्च ललनायां जीवो वैशिकेन किञ्चित्तस्यात्मधनलाभवधेषु पृथग्वर्षाणि द्वे, परदारे त्रीणि। श्रोत्रियस्य द्रव्यलाभे चोत्सर्गो यथास्थानं वा गमयेत्। प्रतिषिद्धमन्त्रसंयोगे सहस्रवाक् चेदग्न्युत्सादिनिराकृत्युपपातकेषु, चैवं स्त्री चातिचारिणी गुप्ता पिण्डन्तु लभेत। अमानुषीषु गोवर्ज्जं स्त्रीकृते कुश्माण्डैर्घृतहोमो घृतहोमः।

इति गौतमीये धर्मशास्त्रे त्रयोविंशोऽध्यायः॥ २३॥

चतुर्व्विंशोऽध्यायः।

सुरापस्य ब्राह्मणस्योष्णामासिञ्चेयुः सुरामास्ये मृतः शुध्यदमत्या पाने पयोघृतमुदकं वायुं प्रतित्र्यहं तप्तानि सकृच्छ्रस्ततोऽस्य संस्कारः। मूत्रपुरीषरेतसाञ्च प्राशने श्वापदोष्ट्रखराणाञ्चाङ्गस्य ग्राम्यकुक्कुटशूकरयोश्च गन्धाघ्राणे सुरापस्य प्राणायामो घृतप्राशनञ्च पूर्व्वश्च दष्टस्य (दृष्टस्य)। तप्ते लोहशयने गुरुतल्पगः शयीत सूर्म्मीं वा ज्वलन्तीं श्लिष्येल्लिङ्गं वा सवृषणमुत्कृत्याञ्जलावाधाय दक्षिणाप्रतीचीं व्रजेदजिह्मम् शरीरनिपातान्मृतः शुध्येत। सखीसयोनिसगोत्राशिष्यभार्य्यासु स्नुषायां गवि च तल्पसमोऽवकर इत्येके अभिराद्दायेद्राजा निहीनवर्णगमने स्त्रियं प्रकाशं पुमांसं खादयेद्यथोक्तं वा गर्द्दभेनावकीर्णी निर्ऋतिं चतुष्पथे यजते तस्याजिनमूर्द्ध्ववालं परिधाय लोहितपात्रः सप्त गृहान् भैक्षं चरेत् कर्म्माचक्षाणः संवत्सरेण शुध्येत्। रेतस्कन्दने भये रोगे स्वप्नेऽग्नीन्धनभैक्षचरणानि सप्तरात्रं कृत्वाज्यहोमः साभिसन्धेर्व्वा रेतस्याभ्यां सूर्य्याभ्युदिते ब्रह्मचारी तिष्ठेदहरहर्भुञ्जानोऽभ्यस्तमिते च रात्रिं जपन् सावित्रीमशुचिं दृष्ट्वादित्यमीक्षेत प्राणायामं कृत्वाभोज्यभोजनेऽमेध्यप्राशने वा निष्पुरीषीभावस्त्रिरात्रावरमभोजनं सप्तरात्रं वा स्वयं शीर्णान्युपयुञ्जानः फलान्यनतिक्रामन् प्राक्पञ्चनखेभ्यश्छर्दिनो घृतप्राशनञ्चाक्रोशानृतहिंसासु त्रिरात्रं परमन्तपः सत्यवाक्ये चेद्वारुणीपावमानीभिर्होमो विवाहमैथुननिर्म्माल्टसंयोगेष्वदोष-

भवेोऽनृतं न तु खलु गुर्व्वर्थेषु यतः सप्त पुरुषानितश्च परतश्च हन्ति मनसापि गुरोरनृतं वदन्नल्पेष्वप्यर्थेष्वस्त्र्यावसायिनीगमने लच्छ्राब्दोऽमत्या द्वादशरात्रमुदक्यागमने त्रिरात्रं त्रिरात्रम्।

इति गौतमीये धर्म्मशास्त्रे चतुर्व्विंशोऽध्यायः॥ २४॥

पञ्चविंशोऽध्यायः।

रहस्यं प्रायश्चित्तमविख्यातदोषस्य चतुर्ऋचं तरत्समन्दीत्यप्सु जपेदप्रतिग्राह्यं प्रतिजिघृचन् प्रतिगृह्य वाभोज्यं बुभुक्षमाणः पृथिवीमावपेदृत्वन्तरारमण उदकोपस्पर्शनाच्छुद्धिमेके स्त्रीषु पयोव्रतो वा दशरात्रं घृतेन द्वितीयमद्भिस्तृतीयं दिवादिष्वेकभक्तो जलक्लिन्नवासा लोमानि नखानि त्वचं मांसं शोणितं स्नाय्वस्थिमज्जानमिति होम आत्मनो मुखे मृत्योरास्ये जुहोमीत्यन्ततः। सर्व्वेषामेतत् प्रायश्चित्तं भ्रूणहत्यायाः। तथान्य उक्तो नियमोऽग्ने त्वं पारयेति महाव्याहृतिभिर्जुहुयात् कुष्माण्डैश्चाज्यं तद्व्रत एव वा ब्रह्महत्यासुरापानस्तेयगुरुतल्पेषु प्राणायामैः स्नातोऽघमर्षणं जपेत् सममश्वमेधावभृथेन सावित्रीं वा सहस्रकृत्व आवर्त्तयन् पुनीतेहैवात्मानमन्तर्जले वाघमर्षणं त्रिरावर्त्तयन् पापेभ्यो मुच्यते मुच्यते।

इति गौतमीये धर्म्मशास्त्रे पञ्चविंशोऽध्यायः॥ २५॥

षड्विंशोऽध्यायः ।

तदाहुः कतिधावकीर्णी प्रविशतीति मरुतः प्राणेनेन्द्रं बलेन बृहस्पतिं ब्रह्मवर्चसेनाग्निमेवेतरेण सर्व्वेणेति सोऽमावास्यायां निश्यग्निमुपसमाधाय प्रायश्चित्ताज्याहुतीर्जुहोति कामावकीर्णोऽस्म्यवकीर्णोऽस्मि कामकामाय स्वाहा कामाभिमुग्धोऽस्म्यभिमुग्धोऽस्मि कामकामाय स्वाहेति समिधमाधायानुपर्य्युक्ष्य यज्ञवास्तु कृत्वोपस्थायं सम्मासिञ्चन्त्वित्येतया त्रिरुपतिष्ठेत त्रय इमे लोका एषां लोकानामभिजित्या अभिक्रान्त्या इत्येतदेवैकेषां कर्म्माधिकृत्ययोः पूत इव स्यात् स इत्थं जुहुयादित्थमनुमन्त्रयेद्वरो दक्षिणेति । प्रायश्चित्तमविशेषादनार्ज्जवपैशुन-प्रतिषिद्धाचारानाद्य प्राशनेषु । शूद्रायाञ्च रेतः सिक्त्वा योनौ च दोषवति कर्म्मण्यभिसन्धिपूर्व्वेऽप्यविङ्गाभिरप उपस्पृशेद्वारुणीभिरन्यैर्वा पवित्रैः प्रतिषिद्धवाङ्मनसयोरपचारे व्याहृतयः सञ्ज्ञाताः पञ्च सर्व्वास्त्वपो वाचामेदहश्च आदित्यश्च पुनातु स्वाहेति प्रातः रात्रिश्च मा वरुणश्च पुनात्विति सायमष्टौ वा समिधमादध्याद्देवकृतस्येति हुत्वेवं सर्व्वस्मादेनसो मुच्यते मुच्यते ।

इति गौतमीये धर्म्मशास्त्रे षड्विंशोऽध्यायः ॥ २७

सप्तविंशोऽध्यायः ।

अथातः कृच्छ्रान् व्याख्यास्यामो । हविष्यान् प्रातराशान् भुक्त्वा तिस्रो रात्रीर्नाश्नीयादथापरं त्र्यहं नक्तं भुञ्जीत अथापरं त्र्यहं न कञ्च न याचेदथापरं त्र्यहमुपवसेत् तिष्ठे-

दहेत्नि, रात्रावासीत। क्षिप्रकामः सत्यं वदेदनार्य्यैर्न सम्भाषेत, रौरवयौधाजिते नित्यं प्रयुञ्जीतानुसवनमुदकोपस्पर्शनमापो-हिष्ठेति तिसृभिः पवित्रवतीभिर्म्मार्ज्जयेत् हिरण्यवर्णाः शुचयः पावका इत्यष्टाभिः। अथोदकतर्पणं। ॐ नमो दमाय मोहमाय संहमाय धुन्वते तापसाय पुनर्वसवे नमो नमो, मौञ्ज्या-यौर्म्म्याय वसुविन्दाय सर्व्वविन्दाय नमो नमः, पाराय सुपाराय महापाराय पारयिष्णवे नमो नमो, रुद्राय पशुपतये महते देवाय त्र्यम्बकायैकचराधिपतये हराय शर्व्वायेशानायोग्राय वज्रिणे घृणिने कपर्द्दिने नमो नमः, सूर्य्यायादित्याय नमो नमो, नीलग्रीवाय शितिकण्ठाय नमो नमः, कृष्णाय पिङ्गलाय नमो नमो, ज्येष्ठाय श्रेष्ठाय वृद्धायेन्द्राय हरिकेशायोर्द्ध्वरेतसे नमो नमः, सत्याय पावकाय पावकवर्णाय कामरूपिणे नमो नमो, दीप्ताय दीप्तरूपिणे नमो नमस्तीक्ष्णरूपिणे नमोनमः, सौम्याय सुपुरुषाय महापुरुषाय मध्यमपुरुषायोत्तमपुरुषाय ब्रह्मचारिणे नमो नमश्चन्द्रललाटाय कृत्तिवाससे पिनाकहस्ताय नमो नम इति। एतदेवादित्योपस्थानमेता एवाज्याहुतयो; द्वादशरात्रस्यान्ते चरुं श्रपयित्वैताभ्यो देवताभ्यो जुहुयात् अग्नये स्वाहा, सोमाय स्वाहाग्नीषोमाभ्यामिन्द्राग्निभ्यामिन्द्राय विश्वेभ्यो देवेभ्यो ब्रह्मणे प्रजापतयेऽग्नये स्विष्टकृत इति ततो ब्राह्मणतर्पणम्। एतेनैवातिकृच्छ्रो व्याख्यातो यावत् सकृदाददीत तावदश्नीयादब्भक्षस्तृतीयः स कृच्छ्रातिकृच्छ्रः प्रथमं चरित्वा शुचिः पूतः कर्म्मण्यो भवति। द्वितीयं चरित्वा यत्किञ्चिदन्यन्महापातकेभ्यः पापं कुरुते तस्मात् प्रमुच्यते। तृतीयं चरित्वा सर्व्वस्मादेनसो मुच्यते। अथैतांस्त्रीन् कृच्छ्रान्

चरित्वा सर्वेषु वेदेषु स्नातो भवति। सर्वैर्देवैर्ज्ञातो भवति यश्चैवं वेद यश्चैवं वेद।

इति गौतमीये धर्मशास्त्रे सप्तविंशोऽध्यायः॥ २७॥

अष्टाविंशोऽध्यायः।

अथातश्चान्द्रायणं। तस्योक्तो विधिः; कृच्छ्रे: वपनं व्रतं चरेत् श्वोभूतां पौर्णमासीमुपवसेदाप्यायस्व सन्ते पयांसि नवो नव इति चैताभिस्तर्पणमाज्यहोमा हविषश्चानुमन्त्रणमुपस्थानं चन्द्रमसो यद्देवा देवहेलनमिति चतसृभिराज्यं जुहुयाद्देवकृतस्येति चान्ते समिद्भिरों भूर्भुवः स्वस्तपः सत्यं यशः श्रीरूर्गिरौजस्तेजः पुरुषो धर्मः शिवः शिव इत्येतैर्ग्रासानुमन्त्रणं। प्रतिमन्त्रं मनसा नमः स्वाहेति वा। सर्वग्रासप्रमाणमास्याविकारेण चरुभैक्षसक्तुकणयावकशाकपयोदधिघृतमूलफलोदकानि हवींषि। उत्तरोत्तरं प्रशस्तानि। पौर्णमास्यां पञ्चदश ग्रासान् भुक्त्वैकापचयेन परपक्षमश्नीयादमावास्यायामुपोष्यैकोपचयेन पूर्वपक्षं विपरीतमेकेषाम्। एष चान्द्रायणो मासो। मासमेतमाप्त्वा विपापो विपाप्मा सर्वमेनो हन्ति। द्वितीयमाप्त्वा दश पूर्वान् दशावरानात्मानञ्चैकविंशं पङ्क्तीश्च पुनाति। संवत्सरञ्चाप्त्वा चन्द्रमसः सलोकतामाप्नोति सलोकतामाप्नोति।

इति गौतमीये धर्मशास्त्रेऽष्टाविंशोऽध्यायः॥ २८॥

एकोनत्रिंशोऽध्यायः ।

ऊर्द्ध्वं पितुः पुत्रा ऋक्थं भजेरन् । निवृत्ते रजसि मातुर्जीवति चेच्छति सर्वं वा पूर्वजस्येतरान् बिभृयात् । पूर्ववद्विभागे तु धर्म्मवृद्धिः । विंशतिभागो ज्येष्ठस्य मिथुनमुभयतोदद्युक्तो रथो गोवृषः । काणखोरकूटवण्टा मध्यमस्य । अनेकाश्चेदविर्धान्यायसी गृहमनोयुक्तं चतुष्पदाञ्चैकैकं यवीयसः । समधेतरत् सर्वं द्व्यंशी वा पूर्वजः स्यादेकैकमितरेषामेकैकं वा धनरूपं काम्यं पूर्वः पूर्वो लभेत । दशतः पशूनां नैकशफाः नैकशफानां वृषभोऽधिको ज्येष्ठस्य । वृषभषोडशा ज्यैष्ठिनेयस्य समं वा ज्यैष्ठिनेयेन यवीयसां । प्रतिमातृ वा स्ववर्गे भागविशेषः । पितोत्सृजेत् पुत्रिकामनपत्योऽग्निं प्रजापतिञ्चेष्ट्वास्मदर्थमपत्यमिति संवाद्याभिसन्धिमात्रात् पुत्रिकेत्येकेषां । तत्संशयान्नोपयच्छेदभ्रातृकाम् । पिण्डगोत्रर्षिसम्बन्धा ऋक्थं भजेरन्, स्त्री चानपत्यस्य । बीजं वा लिप्सेत देवरवत्यन्यतो जातमभागम् । स्त्रीधनं दुहितॄणामप्रत्तानामप्रतिष्ठितानाञ्च । भगिनीशुल्कं सोदर्य्याणामूर्द्ध्वं मातुः पूर्वञ्चैके । संसृष्टविभागः प्रेतानां ज्येष्ठस्य संसृष्टिनि प्रेते असंसृष्टी ऋक्थभाक्, विभक्तजः पित्र्यमेव । स्वमर्जितं वैद्योऽवैद्येभ्यः कामं भजेरन् । पुत्रा औरसक्षेत्रजदत्तकृत्रिमगूढोत्पन्नापविद्धा ऋक्थभाजः । कानीनसहोढपौनर्भवपुत्रिकापुत्रस्वयन्दत्तक्रीता गोत्रभाजश्चतुर्थांशभागिनश्चौरसाद्यभावे । ब्राह्मणस्य राजन्यापुत्रो ज्येष्ठो गुणसम्पन्नस्तुल्यांशभाक् ज्येष्ठांशहीनमन्यत्; राजन्यावैश्यापुत्रसमवाये स यथा ब्राह्मणीपुत्रेण ।

क्षत्रियाच्चेत् शूद्रापुत्रोऽप्यनपत्यस्य शुश्रूषुश्चेल्लभेत वृत्तिमूल-मन्तेवासिविधिना। सवर्णापुत्रोऽप्यन्यायवृत्तो न लभेतैकेषां। श्रोत्रियो ब्राह्मणस्यानपत्यस्य ऋक्थं भजेरन्, राजेतरेषां। जड़-क्लीबौ भर्त्तव्यावपत्यं जड़स्य भागार्हं शूद्रापुत्रवत्। प्रतिलोमा-सूदकयोगक्षेमकृतान्नेष्वविभागः, स्त्रीषु च। संयुक्तास्वनाज्ञाते दशावरैः शिष्टैरूहवद्भिरलुब्धैः प्रशस्तं कार्य्यम्। चत्वारश्चतुर्णां पारगा वेदानां, प्रागुत्तमात्त्रय आश्रमिणः, पृथग्धर्म्मविदस्त्रय, एतान् दशवरान् परिषदित्याचक्षते। असम्भवे त्वेतेषाम्श्रोत्रियो वेदविच्छिष्टो विप्रतिपत्तौ यदाह, यतोऽयमप्रभवो भूतानां हिंसानुग्रहयोगेषु। धर्म्मिणां विशेषेण स्वर्गं लोकं धर्म्मविदाप्नोति ज्ञानाभिनिवेशाभ्यामिति धर्म्मो धर्म्मः।

इति गौतमीये धर्म्मशास्त्रे एकोनत्रिंशोऽध्यायः ॥ २९ ॥

आपस्तम्बसंहिता।

प्रथमोऽध्यायः।

आपस्तम्बं प्रवक्ष्यामि प्रायश्चित्तविनिर्णयम्।
दूषितानां हितार्थाय वर्णानामनुपूर्वशः॥ १
परेषां परिवादेषु निवृत्तमृषिसत्तमम्।
विविक्तदेश मासीनमात्मविद्यापरायणम्॥ २
अनन्यमनसं शान्तं सत्वस्थं योगवित्तमम्।
आपस्तम्बमृषिं सर्व्वे समेत्य मुनयोऽब्रुवन्॥ ३
भगवन् मानवा सर्व्वे असन्मार्गे स्थिता यदा।
चरेयुर्धर्मकार्य्याणां तेषां ब्रूहि विनिष्कृतिम्॥ ४
यतोऽवश्यं गृहस्थेन गवादिपरिपालनम्।
कृषिकर्मादि चापत्सु द्विजामन्त्रणमेव च॥ ५
देयश्चानाथकेऽवश्यं विप्रादीनाञ्च भेषजम्।
बालानां स्तन्यपानादिकार्य्यञ्च परिपालनम्॥ ६
एवं कृते कथञ्चित् स्यात् प्रमादो यद्यकामतः।
गवादीनां ततोऽस्माकं भगवन् ब्रूहि निष्कृतिम्॥ ७
एवमुक्तः क्षणं ध्यात्वा प्रणिपातादधोमुखः।
दृष्ट्वा ऋषीनुवाचेदमापस्तम्बः सुनिश्चितम्॥ ८
बालानां स्तनपानादिकार्य्ये दोषो न विद्यते।
विपत्तावपि विप्राणामामन्त्रणचिकित्सने॥ ९
गवादीनां प्रवक्ष्यामि प्रायश्चित्तं रुजादिषु।
केचिदाहुर्न दोषोऽत्र देहधारणभेषजे॥ १०

औषधं लवणञ्चैव स्नेहपुष्टान्नभोजनम्।
प्राणिनां प्राणहृत्यर्थं प्रायश्चित्तं न विद्यते॥ ११
अतिरिक्तं न दातव्यं काले स्वल्पन्तु दापयेत्।
अतिरिक्ते विपन्नानां कृच्छ्रमेव विधीयते॥ १२
त्र्यहं निरशनात् पादः पादश्चायाचितं त्र्यहम्।
पादः सायं त्र्यहं पादः प्रातर्भोज्यं तथा त्र्यहम्॥ १३
प्रातः सायं दिनार्द्धञ्च पादोनं सायवर्ज्जितम्॥ १४
प्रातः पादं चरेच्छूद्रः सायं वैश्यस्य दापयेत्।
अयाचितन्तु राजन्य त्रिरात्रं ब्राह्मणस्य च॥ १५
पादमेकं चरेद्रोधे द्वौ पादौ बन्धने चरेत्।
योजने पादहीनञ्च चरेत् सर्वं निपातने॥ १६
घण्टाभरणदोषेण गौस्तु यत्र विपद्यते।
चरेदर्द्धव्रतं तत्र भूषणार्थं कृतं हि तत्॥ १७
दमने वा निरोधे वा सङ्घाते चैव योजने।
स्तम्भशृङ्खलपाशैश्च मृते पादोनमाचरेत्॥ १८
पाषाणैर्लगुडैर्वापि शस्त्रेणान्येन वा बलात्।
निपातयन्ति ये गास्तु तेषां सर्व्वं विधीयते॥ १९
प्राजापत्यं चरेद्विप्रः पादोनं क्षत्रियश्चरेत्।
कृच्छ्रार्द्धन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत्॥ २०
द्वौ मासौ दापयेद्वत्सं द्वौ मासौ द्वौ स्तनौ दुहेत्।
द्वौ मासावेकवेलायां शेषकाले यथारुचि॥ २१
दमतामर्द्धमासेन गौस्तु यत्र विपद्यते।
सशिखं वपनं कृत्वा प्राजापत्यं समाचरेत्॥ २२

षण्णमष्टगवं धर्म्म्यं षड्गवं जीवितार्थिनाम्।
चतुर्गवं नृशंसानां द्विगवन्तु जिघांसिनाम्॥ २३

अतिवाह्यातिदोहाभ्यां नासिकाभेदने तथा।
नदीपर्व्वतसंरोधे मृते पादोनमाचरेत्॥ २४

न नारिकेलबालाभ्यां न मुञ्जेन न चर्म्मणा।
एभिर्गास्तु न बध्नीयाद्बद्धा परवशा भवेत्॥ २५

कुशैः काशैश्च बध्नीयाद्गवां दक्षिणामुखम्।
पादलग्नाग्निदग्धेषु प्रायश्चित्तं न विद्यते॥ २६

व्यापन्नानां बहूनान्तु रोधने बन्धनेऽपि च।
भिषङ्मिथ्योपचारे च द्विगुणं गोव्रतं चरेत्॥ २७

शृङ्गभङ्गेऽस्थिभङ्गे च लाङ्गूलस्य च कर्त्तने।
सप्तरात्रं पिबद्दुग्धं यावत् स्वस्था पुनर्भवेत्॥ २८

गोमूत्रेण तु सम्मिश्रं यावकं भक्षयेद्द्विजः।
एतद्धि मिश्रितं चैवमुक्तमाङ्गिरसा स्वयम्॥ २९

देवद्रोण्यां विहारेषु कूपेष्वायतनेषु च।
एषु गोषु विपन्नेषु प्रायश्चित्तं न विद्यते॥ ३०

एका पादास्तु बहुभिर्दैवाद्व्यापादिता क्वचित्।
पादं पादन्तु हत्यायाश्चरेयुस्ते पृथक् पृथक्॥ ३१

यन्त्रणे गोचिकित्सार्थे मूढगर्भविमोचने।
यत्ने कृते विपद्येत प्रायश्चित्तं न विद्यते॥ ३२

सरोम प्रथमे पादे द्वितीये श्मश्रुकर्त्तनम्।
तृतीये तु शिखा धार्य्या सशिखन्तु निपातने॥ ३३

सर्व्वान् केशान् समुद्धृत्य च्छेदयेदङ्गुलिद्वयम् ।
एवमेव तु नारीणां शिरसो मुण्डनं स्मृतम् ॥ ३४

इत्यापस्तम्बीये धर्म्मशास्त्रे प्रथमोऽध्यायः ॥ १ ॥

द्वितीयोऽध्यायः ।

आकाशस्थगतं पुण्यं यच्च ग्रामाद्विनिःसृतम् ।
स्त्रीबालवृद्धचरितं प्रत्यक्षादृष्टमेव च ॥ १ ॥

प्रपास्वरण्येषु जलेऽथ नीरे
द्रोण्यां जलं यच्च विनिःसृतं स्यात् ।
श्वपाकचाण्डालपरिग्रहेषु
पीत्वा जलं पञ्चगव्येन शुद्धिः ॥ २

न दुष्येत् सन्तता धारा वातोद्धूताश्च रेणवः ।
स्त्रियो वृद्धाश्च बालाश्च न दुष्यन्ति कदाचन ॥ ३

आत्मशय्या च वस्त्रञ्च जायापत्यं कमण्डलुः ।
आत्मनः शुचिरेतानि परेषामशुचीनि तु ॥ ४

अन्यैस्तु खानिताः कूपास्तडागानि तथैव च ।
एषु स्नात्वा च पीत्वा च पञ्चगव्येन शुध्यति ॥ ५

उच्छिष्टमशुचित्वञ्च यच्च विष्ठानुलेपनम् ।
सर्व्वं शुध्यति तोयेन तत्तोयं केन शुध्यति ॥ ६

सूर्य्यरश्मिनिपातेन मारुतस्पर्शनेन च ।
गवां मूत्रपुरीषेण तत्तोयं तेन शुध्यति ॥ ७

अस्थिचर्म्मादियुक्तन्तु खराश्वोष्ट्रोपदूषितम् ।
उद्धरेदुदकं सर्व्वं शोधनं परिमार्ज्जनम् ॥ ८

कूपो मूत्रपुरीषेण ष्ठीवनेनापि दूषितः ।
श्वसृगालखरोष्ट्रैश्च क्रव्यादैश्च जुगुप्सितः ॥ ९
उद्धृत्यैव च तत्तोयं सप्त पिण्डान् समुद्धरेत् ।
पञ्चगव्यं मृदा पूतं कूपे तच्छोधनं स्मृतम् ॥ १०
वापीकूपतडागानां दूषितानाञ्च शोधनम् ।
कुम्भानां शतमुद्धृत्य पञ्चगव्यं ततः क्षिपेत् ॥ ११
यत्र कूपात् पिबेत्तोयं ब्राह्मणः शवदूषितात् ।
कथं तत्र विशुद्धिः स्यादिति मे संशयो भवेत् ॥ १२
अक्लिन्नेनाप्यभिन्नेन शवेन परिदूषिते ।
पीत्वा कूपे त्वहोरात्रं पञ्चगव्येन शुध्यति ॥ १३
क्लिन्ने भिन्ने शवे चैव तत्रस्थं यदि तत् पिबेत् ।
शुद्धिश्चान्द्रायणं तस्य तप्तकृच्छ्रमथापि वा ॥ १४
इत्यापस्तम्बीये धर्मशास्त्रे द्वितीयोऽध्याय ॥ २ ॥

तृतीयोऽध्यायः ।

अन्त्यजातेरविज्ञातो निवसेद्यस्य वेश्मनि ।
सम्यग् ज्ञात्वा तु कालेन द्विजाः कुर्व्वन्त्यनुग्रहम् ॥ १
चान्द्रायणं पराको वा द्विजातीनां विशोधनम् ।
प्राजापत्यन्तु शूद्रस्य शेषं तदनुसारतः ॥ २
यैर्भुक्तं तत्र पक्वान्नं कृच्छ्रं तेषां प्रदापयेत् ।
तेषामपि च यैर्भुक्तं कृच्छ्रपादं प्रदापयेत् ॥ ३
कूपैकपानैर्दुष्टानां स्पर्शेन शवदूषिणाम् ।
तेषामेकोपवासेन पञ्चगव्येन शोधनम् ॥ ४

बालो वृद्धस्तथा रोगी गर्भिणी वापि पीड़िता ।
तेषां नक्तं प्रदातव्यं बालानां प्रहरद्वयम ॥ ५
अशीतिर्यस्य वर्षाणि बालो वाप्यूनषोड़शः ।
प्रायश्चित्तार्द्धमर्हन्ति स्त्रियो व्याधित एव च ॥ ६
न्यूनैकादशवर्षस्य पञ्चवर्षाधिकस्य च ।
चरेद्गुरुः सुहृद्वापि प्रायश्चित्तं विशोधनम् ॥ ७
अथवा क्रियमाणेषु येषामार्त्तिः प्रदृश्यते ।
शेषसम्पादनाच्छुद्धिर्विपत्तिर्न भवेद्यथा ॥ ८
क्षुधा व्याधितकायानां प्राणो येषां विपद्यते ।
ये न रक्षन्ति भक्तेन तेषां तत् किल्बिषं भवेत् ॥ ९
पूर्णेऽपि कालनियमे न शुद्धिर्ब्राह्मणैर्विना ।
अपूर्णेष्वपि कालेषु शोधयन्ति द्विजोत्तमाः ॥
समाप्तमिति नो वाच्यं त्रिषु वर्णेषु कर्हिचित् ।
विप्रसम्पादनं कार्य्यमुत्पन्न प्राणसंशये ॥ ११
सम्पादयन्ति यद्विप्राः स्नानतीर्थं फलञ्च तत् ।
सम्यक् कर्त्तुरपायं स्याद्व्रतौ च फलमाप्नुयात् ॥ १२

इत्यापस्तम्बीये धर्म्मशास्त्रे तृतीयोऽध्यायः ॥ ३ ॥

चतुर्थोऽध्यायः ।

चाण्डालकूपभाण्डेषु योऽज्ञानात् पिवते जलम् ।
प्रायश्चित्तं कथं तस्य वर्णे वर्णे विधीयते ॥ १
चरेत् सान्तपनं विप्रः प्राजापत्यन्तु भूमिपः ।
तदर्द्धन्तु चरेद्वैश्यः पादं शूद्रस्य दापयेत् ॥ २

भुक्तोच्छिष्टस्त्वनाचान्तश्चाण्डालैः श्वपचेन वा।
प्रमादात् स्पर्शनं गच्छेत्तत्र कुर्य्याद्विशोधनम्॥ ३
गायत्र्यष्टसहस्रन्तु द्रुपदां वा शतं जपेत्।
अपंस्त्रिरात्रमश्नूत्तं पञ्चगव्येन शुध्यति॥ ४
चाण्डालेन यदा स्पृष्टो विण्मूत्रे च कृते द्विजः।
प्रायश्चित्तं त्रिरात्रं स्याद्भुक्तोच्छिष्टः षड़ाचरेत्॥ ५
पानमैथुनसम्पर्कं तथा मूत्रपुरीषयोः।
सम्पर्कं यदि गच्छेत्तु उदक्या चान्त्यजैस्तथा॥ ६
एतैरेव यदा स्पृष्टः प्रायश्चित्त कथम्भवेत्।
भोजने च त्रिरात्रं स्यात् पाने तु त्र्यहमेव च॥ ७
मैथुने पादकृच्छ्रं स्यात्तथा मूत्रपुरीषयोः।
दिनमेकं तथा मूत्रे पुरीषे तु दिनत्रयम्॥ ८
एकाहं तत्र निर्द्दिष्टं दन्तधावनभक्षणे॥ ९
वृक्षारूढ़े तु चाण्डाले द्विजस्तत्रैव तिष्ठति।
फलानि भक्षयेत्तस्य कथं शुद्धिं विनिर्द्दिशेत्॥ १०
ब्राह्मणान् समनुज्ञाप्य सवासाः स्नानमाचरेत्।
एकरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ११
येन केनचिदुच्छिष्टः अमेध्यं स्पृशते द्विजः।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ १२

इत्यापस्तम्बीये धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४॥

पञ्चमोऽध्यायः ।

चाण्डालेन यदा स्पृष्टो द्विजवर्णः कदाचन ।
अनभ्युक्ष्य पिबेत्तोयं प्रायश्चित्तं कथं भवेत् ॥ १
ब्राह्मणस्तु त्रिरात्रेण पञ्चगव्येन शुध्यति ।
क्षत्रियस्तु द्विरात्रेण पञ्चगव्येन शुध्यति ॥ २
चतुर्थस्य तु वर्णस्य प्रायश्चित्तं न वै भवेत् ।
व्रतं नास्ति तपो नास्ति होमो नैव च विद्यते ॥ ३
पञ्चगव्यं न दातव्यं तस्य मन्त्रविवर्जनात् ॥
स्नापयित्वा द्विजानान्तु शूद्रो दानेन शुध्यति ॥ ४
ब्राह्मणस्य यदोच्छिष्टमश्नात्यज्ञानतो द्विजः ।
अहोरात्रन्तु गायत्र्या जपं कृत्वा विशुध्यति ॥ ५
उच्छिष्टं वैश्यजातीनां भुक्त्वाऽज्ञानाद्विजो यदि ।
शङ्खपुष्पीपयः पीत्वा त्रिरात्रेणैव शुध्यति ॥ ६
ब्राह्मण्या सह योऽश्नीयादुच्छिष्टं वा कदाचन ।
न तत्र दोषं मन्यन्ते नित्यमेव मनीषिणः ॥ ७
उच्छिष्टमितरस्त्रीणामश्नीयात् पिबतेऽपि वा ।
प्राजापत्येन शुद्धिः स्याद्भगवानङ्गिराब्रवीत् ॥ ८
अन्येषां भुक्तशेषन्तु भक्षयित्वा द्विजातयः ।
चान्द्रायणं तदर्द्धार्द्धं ब्रह्मक्षत्रविशां विधिः ॥ ९
विण्मूत्रभक्षणे विप्रस्तप्तकृच्छ्रं समाचरेत् ।
श्वकाकोच्छिष्टभोगी च प्राजापत्यविधिः स्मृतः ॥ १०

उच्छिष्टः स्पृशते विप्रो यदि कश्चिदकामतः।
शुनः कुक्कुटशूद्रांश्च मद्यभाण्डं तथैव च॥ ११
पक्षिणाधिष्ठितं यच्च यदमेध्यं कदाचन।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ १२
वैश्येन च यदा स्पृष्ट उच्छिष्टेन कदाचन।
स्नानं जपश्च त्रैकाल्यं दिनस्यान्ते विशुध्यति॥ १३
विप्रो विप्रेण संस्पृष्ट उच्छिष्टेन कदाचन।
स्नात्वाचम्य विशुद्धः स्यादापस्तम्बोऽब्रवीन्मुनिः॥ १४
इत्यापस्तम्बीये धर्म्मशास्त्रे पञ्चमोऽध्यायः॥ ५॥

षष्ठोऽध्यायः।

अत ऊर्द्ध्वं प्रवक्ष्यामि नीलीवस्त्रस्य यो विधिः।
स्त्रीणां क्रीड़ार्थसंयोगे शयनीये न दुष्यति॥ १
पालने विक्रये चैव तद्वृत्तेरुपजीवने।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्विशुध्यति॥ २
स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम्
पञ्चयज्ञा वृथा तस्य नीलीवस्त्रस्य धारणात्॥ ३
नीलीरक्तं यदा वस्त्रं ब्राह्मणोऽङ्गेषु धारयेत्।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ ४
रोमकूपैर्यदा गच्छेद्रसो नील्यास्तु कर्हिचित्।
पतितस्तु भवेद्विप्रस्त्रिभिः कृच्छ्रैर्विशुध्यति॥ ५
नीलीदारु यदा भिन्द्याद्ब्राह्मणस्य शरीरकम्।
शोणितं दृश्यते तत्र द्विजश्चान्द्रायणं चरेत्॥ ६

नौलीमध्ये यदा गच्छेत् प्रमादाद्ब्राह्मणः क्वचित् ।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ७
नीलीरक्तेन वस्त्रेण यदन्नमुपनीयते ।
अभोज्यं तद्द्विजातीनां भुक्त्वा चान्द्रायणं चरेत् ॥ ८
भक्षयेद्यस्तु नीलीन्तु प्रमादाद्ब्राह्मणः क्वचित् ।
चान्द्रायणेन शुद्धिः स्यादापस्तम्बोऽब्रवीन्मुनिः ॥ ९
यावत्यां वापिता नीली तावती चाशुचिर्मही ।
प्रमाणं द्वादशाब्दानि अत ऊर्द्ध्वं शुचिर्भवेत् ॥ १०
इत्यापस्तम्बीये धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६

सप्तमोऽध्यायः ।

स्नानं रजस्वलायास्तु चतुर्थेऽहनि शस्यते ।
वृत्ते रजसि गम्या स्त्री नानिवृत्ते कथञ्चन ॥ १
रोगेण यद्रजः स्त्रीणामत्यर्थं हि प्रवर्त्तते ।
अशुच्यास्तु न तेनेह तासां वैकारिकं हि तत् ॥ २
साध्वाचारा न सा तावद्रजो यावत् प्रवर्त्तते ।
वृत्ते रजसि साध्वी स्याद्गृहकर्म्मणि चैन्द्रिये ॥ ३
प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी ।
तृतीये रजकी प्रोक्ता चतुर्थेऽहनि शुध्यति ॥ ४
अन्त्यजातिश्वपाकेन संस्पृष्टा वै रजस्वला ।
अहानि तान्यतिक्रम्य प्रायश्चित्तं प्रकल्पयेत् ॥ ५
त्रिरात्रमुपवासः स्यात् पञ्चगव्यं विशोधनम् ।
निशां प्राप्य तु तां योनिं प्रजाकारश्च कारयेत ॥ ६

रजस्वलां त्यजेत् स्पृष्टां शुना च श्वपचेन च ।
त्रिरात्रोपोषिता भूत्वा पञ्चगव्येन शुध्यति ॥ ७
प्रथमेऽहनि षड्रात्रं द्वितीये तु त्र्यहस्तथा ।
तृतीये चोपवासस्तु चतुर्थे वह्निदर्शनात् ॥ ८
विवाहे वितते यज्ञे संस्कारे च कृते तथा ।
रजस्वला भवेत् कन्या संस्कारस्तु कथम्भवेत् ॥ ९
स्नापयित्वा तदा कन्यामन्यैर्वस्त्रैरलङ्कृताम् ।
पुनः प्रत्याहुतिं हुत्वा शेषं कर्म्म समाचरेत् ॥ १०
रजस्वला तु संस्पृष्टा श्वकुक्कुटवायसैः ।
सा त्रिरात्रोपवासेन पञ्चगव्येन शुध्यति ॥ ११
उच्छिष्टेन तु संस्पृष्टा कदाचित् स्त्री रजस्वला ।
कृच्छ्रेण शुध्यते विप्रस्तथा दानेन शुध्यति ॥ १२
एकशाखासमारूढा चाण्डाली वा रजस्वला ।
ब्राह्मणेन समं तत्र सवासाः स्नानमाचरेत् ॥ १३
रजस्वलायाः संस्पर्शः कथञ्चिज्जायते शुना ।
रजोदिनास्तु यच्छेषस्तदुपोष्य विशुध्यति ॥ १४
अशक्ता चोपवासे तु स्नानं पश्चात् समाचरेत् ।
तत्राप्यशक्ता चैकेन पञ्चगव्यं पिबेत्ततः ॥ १५
उच्छिष्टस्तु यदा विप्रः स्पृशेन्मद्यं रजस्वलाम् ।
मद्यं स्पृष्ट्वा चरेत् कृच्छ्रं तदर्द्धन्तु रजस्वलाम् ॥ १६
उदक्यां सूतिकां विप्र उच्छिष्टः स्पृशते यदि ।
कृच्छ्रार्द्धन्तु चरेद्विप्र प्रायश्चित्तं विशोधनम् ॥ १७
चाण्डालैः श्वपचैश्चापि पात्रयो स्पृशते यदि ।
शेषाहारात् पात्रकृष्टेन पञ्चगव्येन शुध्यति ॥ १८

उदक्या ब्राह्मणी शूद्रामुदक्यां स्पृशते यदि।
अहोरात्रोषिता भूत्वा पञ्चगव्येन शुध्यति॥ १९

एवञ्च क्षत्रियां वैश्यां ब्राह्मणी चेद्रजस्वलाम्।
सचेलप्लवनं कृत्वा दिनस्यान्ते घृतं पिबेत्॥ २०

स्ववर्णेषु तु नारीणां सद्यः स्नानं विधीयते।
एवमेव विशुद्धिः स्यादापस्तम्बोऽब्रवीन्मुनिः॥ २१

इत्यापस्तम्बीये धर्मशास्त्रे सप्तमोऽध्यायः॥ ७॥

अष्टमोऽध्यायः।

भस्मना शुध्यते कांस्यं सुरया यन्न लिप्यते
सुराविण्मूत्रसंस्पृष्टं शुध्यते तापलेखनैः॥ १

गवाघ्रातानि कांस्यानि शूद्रोच्छिष्टानि यानि तु।
दशभिः क्षारैः शुध्यन्ति श्वकाकोपहतानि च॥ २

शौचं सुवर्णनारीणां वायुसूर्येन्दुरश्मिभिः॥ ३

रेतःस्पृष्टं शवस्पृष्टमाविकन्तु प्रदुष्यति।
अद्भिर्मृदा च तन्मात्र प्रक्षाल्य च विशुध्यति॥ ४

शुष्कमन्नमविप्रस्य पञ्चरात्रेण जीर्य्यति।
अन्नं व्यञ्जनसंयुक्तमर्द्धमासेन जीर्य्यति॥ ५

पयस्तु दधि मासेन षण्मासेन घृतं तथा।
संवत्सरेण तैलन्तु कोष्ठे जीर्य्यति वा नवा॥ ६

भुञ्जते ये तु शूद्रान्नं मासमेकं निरन्तरम्।
इह जन्मनि शूद्रत्वं जायन्ते ते मृताः शुनि॥ ७

शूद्रान्नं शूद्रसम्पर्कं शूद्रेणैव सहासनम्।
शूद्रात् ज्ञानागमः कश्चिज्ज्वलन्तमपि पातयेत्॥ ८
आहिताग्निस्तु यो विप्रः शूद्रान्नान्न निवर्त्तते।
तथा तस्य प्रणश्यन्ति आत्मा ब्रह्म त्रयोऽग्नयः॥ ९
शूद्रान्नेन तु भुक्तेन मैथुनं योऽधिगच्छति।
यस्यान्नं तस्य ते पुत्रा अन्नाच्छुक्रस्य सम्भवः। १०
शूद्रान्नेनोदरस्थेन यः कश्चिन्म्रियते द्विजः।
स भवेच्छूकरो ग्राम्यो मृतः श्वा वाथ जायते॥ ११
ब्राह्मणस्य सदा भुङ्क्ते क्षत्रियस्य तु पर्व्वणि।
वैश्यस्य यज्ञदीक्षायां शूद्रस्य न कदाचन॥ १२
अमृतं ब्राह्मणस्यान्नं क्षत्रियस्य पयः स्मृतम्।
वैश्यस्याप्यन्नमेवान्नं शूद्रस्य रुधिरं स्मृतम्॥ १३
वैश्वदेवेन होमेन देवताभ्यर्च्चनैर्ज्जपैः।
अमृतं तेन विप्रान्नमृग्यजुःसामसंस्कृतम्॥ १४
व्यवहारानुरूपेण धर्म्मेण च्छलवर्ज्जितम्।
क्षत्रियस्य पयस्तेन भूतानां यच्च पालनम्॥ १५
स्वकर्म्मणा च वृषभैरनुस्त्यात्मशक्तितः।
खलयज्ञातिथित्वेन वैश्यान्नं तेन संस्कृतम्॥ १६
अज्ञानतिमिरान्धस्य मद्यपानरतस्य च।
रुधिरं तेन शूद्रान्नं विधिमन्त्रविवर्ज्जितम्॥ १७
आममांसं मधु घृतं धानाः क्षीरं तथैव च।
गुड़ं तक्रं रसं ग्राह्यं निवृत्तेनापि शूद्रतः॥ १८
शाकं मांसं मृणालानि तुम्बुकः सक्तवस्तिलाः।
रसाः फलानि पिण्याकं प्रतिग्राह्या हि सर्व्वतः॥ १९

आपत्काले तु विप्रेण भुक्तं शूद्रगृहे यदि।
मनस्तापेन शुध्येत द्रुपदां वा शतं जपेत्॥ २०
शूद्रपाणिस्थ शूद्रेण स्पृष्टोच्छिष्टेन वाऽपि वा।
तद्द्विजेन न भोक्तव्यमापस्तम्बोऽब्रवीन्मुनिः॥ २१
इत्यापस्तम्बीये धर्मशास्त्रेऽष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

भुञ्जानस्य तु विप्रस्य कदाचित् स्रवते गुदम्।
उच्छिष्टस्याशुचेस्तस्य प्रायश्चित्तं कथं भवेत्॥ १
पूर्वं शौचन्तु निर्वर्त्य ततः पश्चादुपस्पृशेत्।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ २
अशित्वा सर्वमेवान्नमकृत्वा शौचमात्मनः।
मोहाद्भुक्त्वा त्रिरात्रन्तु यवान् पीत्वा विशुध्यति॥ ३
प्रसृतं यवक्षारेण पलमेकन्तु सर्पिषा।
पलानि पञ्च गोमूत्रं नातिरिक्तवदाशयेत्॥ ४
अलेह्यानामपेयानामभक्ष्याणाञ्च भक्षणे।
रेतोमूत्रपुरीषाणां प्रायश्चित्तं कथम्भवेत्॥ ५
पद्मोदुम्बरबिल्वाश्च कुशाश्वत्थपलाशकाः।
एतेषामुदकं पीत्वा षड्रात्रेण विशुध्यति॥ ६
ये प्रत्यवसिता विप्राः प्रव्रज्याग्निजलादिषु।
अनाशकनिवृत्ताश्च गृहस्थत्वं चिकीर्षवः॥ ७
चरेयुस्त्रीणि कृच्छ्राणि त्रीणि चान्द्रायणानि वा।
जातकर्मादिभिः सर्वैः पुनः संस्कारभागिनः।
तेषां सान्तपनं कृच्छ्रं चान्द्रायणमथापि वा॥ ८

यद्देष्टितं वा कावलाकचित्त
रभिध्यलिमन्न भवेच्छरीरम्।
श्रोत्रे मुखे च प्रविशेच सम्यक्
स्नानेन लेपोपहतस्य शुद्धिः॥ ९

ऊर्द्धं नाभेः करौ मुक्त्वा यदङ्गमुपहन्यते।
ऊर्द्धं स्नानमधः शौचं मार्जनेनैव शुध्यति॥ १०

उपानद्दावमेध्यं वा यस्य संस्पृशते मुखम्।
मृत्तिकाशोधनं स्नानं पञ्चगव्यं विशोधनम्॥ ११

दशाहाच्छुध्यते विप्रो जन्महानौ स्वयोनिषु।
षड्भिस्त्रिभिरथैकेन क्षत्रविट्शूद्रयोनिषु॥ १२

उपनीतं यदा त्वन्नं भोक्तारं समुपस्थितम्।
अपोतवत् समुत्सृष्टं न दद्यान्नैव होमयेत्॥ १३

अन्ने भोजनसम्पन्ने मक्षिकाकेशदूषिते।
अनन्तरं स्पृशेदापस्तच्चान्नं भस्मना स्पृशेत्॥ १४

शुष्कमांसमयश्चान्नं शूद्रान्नं वाप्यकामतः।
भुक्त्वा कृच्छ्रं चरेद्विप्रो ज्ञानात् कृच्छ्रत्रयं चरेत्॥ १५

अभुक्तं मुच्यते यस्य भुञ्जन यस्यापि मुच्यते।
आत्मा च भोजकश्चैव पञ्चत्वं गच्छति दुष्कृतम्॥ १६

अथ भुङ्क्ते तु भुक्तं वा दुष्टं वापि विशेषतः।
अहोरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति॥ १७

उदके चोदकस्थस्तु स्थलस्थस्य स्थले शुचिः।
पादौ स्थाप्योभयत्रैव आचम्योभयतः शुचिः॥ १८

कृत्तीर्थाचम्य उदकादुत्तीर्य उपस्पृशेत्।
एवन्तु श्रेयसा युक्तो वरुणेनाभिपूज्यते॥ १९

अग्न्यागारे गवां गोष्ठे ब्राह्मणानाञ्च सन्निधौ।
स्वाध्याये भोजने चैव पादुकानां विसर्जनम्॥ २०
जन्मप्रभृति-संस्कारे श्मशानान्ते च भोजनम्।
असपिण्डेन कर्त्तव्यं चूड़ाकर्य्ये विशेषतः॥ २१
याजकान्नं नवश्राद्धं संग्रहे चैव भोजनम्।
स्त्रीणां प्रथमगर्भे च भुक्का चान्द्रायणं चरेत्॥ २२
ब्रह्मौदने च श्राद्धे सीमन्तोन्नयने तथा।
नवश्राद्धे मृतश्राद्धे भुक्का चान्द्रायणं चरेत्॥२३
अप्रजाता तु नारी स्याद्वाश्नीयादेव तद्गृहे।
अथ भुञ्जीत मोहाद् यः पूयसं नरकं व्रजेत्॥ २४
अल्पेनापि हि शुल्केन पिता कन्यां ददाति यः।
रौरवे बहुवर्षाणि पुरीषं मूत्रमश्नुते॥ २५
स्त्रीधनानि च ये मोहादुपजीवन्ति बान्धवाः।
स्त्रीणां यानानि वस्त्राणि ते पापा यान्त्यधोगतिम्॥ २६
राजान्नं तेज आदत्ते शूद्रान्नं ब्रह्मवर्च्चसम्।
असंस्कारन्तु यो भुङ्क्ते स भुङ्क्ते पृथिवीमलम्॥ २७
सूतके सूतके चैव ग्रहणे शशिभास्करे।
हस्तिच्छायान्तु यो भुङ्क्ते पापः स पुरुषो भवेत्॥ २८
पुनर्भूः पुरुषरेता च रेतोधाः कामचारिणी।
आसां प्रथमगर्भेषु भुक्का चान्द्रायणं चरेत्॥ २९
मातृघ्नश्च पितृघ्नश्च ब्रह्मघ्नो गुरुतल्पगः।
विशेषादन्नमेतेषां भुक्का चान्द्रायणं चरेत्॥ ३०
रजकव्याधशैलूषवेणुचर्म्मोपजीविनाम्।
भुक्त्वैषां ब्राह्मणश्चान्नं शुद्धिं चान्द्रायणेन तु॥ ३१

उच्छिष्टोच्छिष्टसंस्पृष्टं शुना शूद्रेण वा द्विजः ।
उपोष्य रजनीमेकां पञ्चगव्येन शुध्यति ॥ ३२

ब्राह्मणस्य सदाकालं शूद्रप्रेषणकारिणः ।
भूमावन्नं प्रदातव्यं यथैव श्वा तथैव सः ॥ ३३

अनुदकेष्वरण्येषु चौरव्याघ्राकुले पथि ।
कृत्वा मूत्रं पुरीषं वा द्रव्यहस्तः कथं शुचिः ॥ ३४

भूमावन्नं प्रतिष्ठाप्य कृत्वा शौचं यथार्हतः ।
उत्सङ्गे गृह्य पक्वान्नमुपस्पृश्य ततः शुचिः ॥ ३५

मूत्रोच्चारं द्विजः कृत्वा अकृत्वा शौचमात्मनः ।
मोहाद्भुक्त्वा त्रिरात्रन्तु गव्यं पीत्वा विशुध्यति ॥ ३६

उदक्यां यदि गच्छेत्तु ब्राह्मणो मदमोहितः ।
चान्द्रायणेन शुध्येत ब्राह्मणानाञ्च भोजनैः ॥ ३७

भुक्तोच्छिष्टस्त्वनाचान्तश्चाण्डालैः श्वपचेन वा ।
प्रमादाद्यदि संस्पृष्टो ब्राह्मणो ज्ञानदुर्बलः ॥ ३८

स्नात्वा त्रिषवणं नित्यं ब्रह्मचारी धराशयः ।
स त्रिरात्रोषितो भूत्वा पञ्चगव्येन शुध्यति ॥ ३९

चण्डालेन तु संस्पृष्टो यस्त्वापः पिबति द्विजः ।
अहोरात्रोषितो भूत्वा त्रिषवणेन शुध्यति ॥ ४०

सायं प्रातस्त्वहोरात्रं पादं कृच्छ्रस्य तं विदुः ।
सायं प्रातस्तथैवैकं दिनद्वयमयाचितम् ॥ ४१

दिनद्वयञ्च नाश्नीयात् कृच्छ्रार्द्धं तद्विधीयते ।
प्रायश्चित्तं लघु ह्येतत्पापेषु तु यथार्हतः ॥ ४२

कृष्णाजिनतिलधान्यौ हव्यस्थानाच्च विक्रयी ।
प्रेतनिर्यातकश्चैव न भूयः पुरुषो भवेत् ॥ ४१

इत्यापस्तम्बीये धर्म्मशास्त्रे नवमोऽध्यायः ॥ ९

दशमोऽध्यायः ।

आचान्तोऽप्यशुचिस्तावद्यावन्नोद्ध्रियते जलम् ।
उद्धृतेऽप्यशुचिस्तावद्यावद्भूमिर्न लिप्यते ॥ १
भूमावपि च लिप्तायां तावत् स्यादशुचिः पुमान् ।
आसनादुत्थितस्तस्माद् यावन्नाक्रमते महीम् ॥ २
न यमं यममित्याहुरात्मा वै यम उच्यते ।
आत्मा संयमितो येन तं यमः किं करिष्यति ॥ ३
न तथासिस्तथा तीक्ष्णः सर्पो वा दुरधिष्ठितः ।
यथा क्रोधो हि जन्तूनां शरीरस्थो विनाशकः ॥ ४
क्षमा गुणो हि जन्तूनामिहामुत्र सुखप्रदः ।
एकः क्षमावतां दोषो द्वितीयो नोपपद्यते ।
यदेनं क्षमया युक्तमशक्तं मन्यते जनः ॥ ५

न शब्दशास्त्राभिरतस्य मोक्षो
न चैव रम्यावसथप्रियस्य ।
न भोजनाच्छादनतत्परस्य
एकान्तशीलस्य दृढव्रतस्य ॥ ६
मोक्षो भवेत् प्रीतिनिवर्त्तकस्य
अध्यात्मयोगैकरतस्य सम्यक् ।

मौञ्जी भवेन्नित्यमहिंसकश्च
स्वाध्याययोगागतमानसश्च ॥ ७
क्रोधयुक्तो यद्यजते यज्जुहोति यदर्चति।
सर्व्वं हरति तत् तस्य आमकुम्भ इवोदकम् ॥ ८
अपमानात्तपोवृद्धिः सम्मानात्तपसः क्षयः।
अर्चितः पूजितो विप्रो दुग्धा गौरिव सीदति ॥ ९
आप्यायते यथा धेनुस्तृणैरमृतसम्भवैः।
एवं जपैश्च होमैश्च पुनरेवाप्यायते द्विजः ॥ १०
मातृवत् परदारांश्च परद्रव्याणि लोष्ट्रवत्।
आत्मवत् सर्व्वभूतानि यः पश्यति स पश्यति ॥ ११
रजकव्याधशैलूषवेणुचर्म्मोपजीविनाम्।
यो भुङ्क्ते भक्तमेतेषां प्राजापत्यं विशोधनम् ॥ १२
अगम्यागमनं कृत्वा अभक्ष्यस्य च भक्षणम्।
शुद्धिं चान्द्रायणं कृत्वा अथर्व्वोक्तं यथैव च ॥ १३
अग्निहोत्रं त्यजेद्यस्तु स नरो वीरहा भवेत्।
तस्य शुद्धिर्विधातव्या नान्या चान्द्रायणाहृते ॥ १४
विवाहोत्सवयज्ञेषु अन्तरामृतसूतके।
पूर्व्वः शुद्धिं विजानीयात् पूर्व्वं सङ्कल्पितं चरेत् ॥ १५
देवद्रोण्यां विवाहेषु यज्ञेषु प्रततेषु च।
कल्पितं सिद्धमन्नाद्यं नाशौचं मृतसूतके ॥ १६
इत्यापस्तम्बीये धर्म्मशास्त्रे दशमोऽध्यायः ॥ १०]

वसिष्ठसंहिता।

प्रथमोऽध्यायः।

अथातः पुरुषनिःश्रेयसार्थं धर्म्मजिज्ञासा। ज्ञात्वा चानुतिष्ठन् धार्म्मिकः प्रशस्यतमो भवति लोके प्रेत्य वा, विहितो धर्म्मः। तदलाभे शिष्टाचारः प्रमाणम्। दक्षिणेन हिमवत उत्तरेण विन्ध्यस्य ये धर्म्मा ये चाचारास्ते सर्व्वे प्रत्येतव्या, न त्वन्ये, प्रतिलोमकल्पधर्म्माः। एतदार्य्यावर्त्तमित्याचक्षते। गङ्गायमुनयोरन्तराप्येके। यावद्वा कृष्णमृगो विचरति तावद्‌ब्रह्म वर्चसमिति। अथापि भाल्लविनो निदाने गाथामुदाहरन्ति।

पश्चात् सिन्धुविहरिणी सूर्य्यस्योदयनं पुरा।
यावत् कृष्णोऽभिधावति तावद्वै ब्रह्मवर्चसम्॥
त्रैविद्यवृद्धा यं ब्रूयुर्धर्मं धर्म्मविदो जनाः।
पवने पावने चैव स धर्म्मो नात्र संशयः॥ इति

देशधर्म्मजातिधर्म्मकुलधर्म्मान् श्रुत्यभावादब्रवीन्मनुः। सूर्य्याभ्युदितः सूर्य्याभिनिर्म्मुक्तः कुनखी श्यावदन्तः परिवित्तिः परिवेत्ता अग्रेदिधिषुः दिधिषुपतिर्वीरहा ब्रह्मघ्न इत्येत एनस्विनः। पञ्च महापातकान्याचक्षते गुरुतल्पं सुरापानं भ्रूणहत्यां ब्राह्मणसुवर्णहरणं पतितसम्प्रयोगश्च ब्राह्मेण वा यौनेन वा।

अथाप्युदाहरन्ति।

संवत्सरेण पतति पतितेन सहाचरन्।
याजनाध्यापनाद् यौनादन्नपानासनादपि॥

अथाप्युदाहरन्ति।

विद्याविनाशे पुनरभ्युपैति
जाति प्रणाशे त्विह सर्व्वनाश:।
कुलापदेशेन हयोऽपि पूज्य-
स्तस्मात् कुलीनां स्त्रियमुद्वहन्ति। इति

त्रयो वर्णा ब्राह्मणस्य वशे वर्त्तेरन्, तेषां ब्राह्मणो धर्म्मं यद्ब्रूयात् तत् राजा चानुतिष्ठेत्। राजा तु धर्म्मेणानुशासन् षष्ठं षष्ठं धनस्य हरेदन्यत्र ब्राह्मणात्। इष्टापूर्त्तस्य तु षष्ठमंशं भजति। इति ह ब्राह्मणा वेदमाद्यं करोति, ब्राह्मण आपद उद्धरति, तस्माद्ब्राह्मणोऽनाद्य:, सोमोऽस्य राजा भवतीतीह प्रेत्य चाभ्युदयिकमिति ह विज्ञायते॥

इति वासिष्ठे धर्म्मशास्त्रे प्रथमोऽध्याय:॥ १॥

द्वितीयोऽध्याय:।

चत्वारो वर्णा ब्राह्मणक्षत्रियवैश्यशूद्रा:। त्रयो वर्णा द्विजातयो ब्राह्मणक्षत्रियवैश्या:। तेषां मातुरग्रेऽधिजननं, द्वितीयं मौञ्जिबन्धने। तत्रास्य माता सावित्री पिता त्वाचार्य्य उच्यते। वेदप्रदानात् पितेत्याचार्य्यमाचक्षते।

अथाप्युदाहरन्ति।

द्वयमिह वै पुरुषस्य रेतो ब्राह्मणस्योर्द्ध्वं नाभेरर्व्वाचीनं मन्यत। तद्यदूर्द्ध्वं नाभेस्तेनास्यानौरसी प्रजा जायते यदुपनयति यत् साधु करोति। अथ यदर्व्वाचीनं नाभेस्तेनास्यौरसी प्रजा जायते, जनन्यां जनयति, तस्माच्छ्रोत्रियमनूचानमप्रजोऽसीति न वदन्तीति

हारीताः प्रथाप्युदाहरन्ति।

न ह्यस्य विद्यते कर्म्म किञ्चिदा मौञ्जिबन्धनात्।
वृत्त्या शूद्रसमो ज्ञेयो यावद्वेदे न जायते। इति

अन्यत्रोदककर्म्मस्वधापितृसंयुक्तेभ्यः।

विद्या ह वै ब्राह्मणमाजगाम
गोपाय मा। शेवधिस्तेऽहमस्मि।
असूयकायानृजवेऽयताय
न मां ब्रूया वीर्य्यवती तथा स्याम॥
य आवृणोत्यवितथेन कर्म्मणा
बहुदुःखं कुर्व्वन्नमृतं वा संप्रयच्छन्।
तम्मन्येत पितरं मातरञ्च
तस्मै न द्रुह्येत् कतमच्च नाहम॥
अध्यापिता ये गुरुं नाद्रियन्ते
विप्रा वाचा मनसा कर्म्मणा वा।
यथैव ते न गुरुर्भोजनीया
स्तथैवातान् न भुनक्ति श्रुतं तत्॥
यमेव विद्याः शुचिमप्रमत्तं
मेधाविनं ब्रह्मचर्य्योपपन्नम्।
यस्त्वेतद्द्रुह्येत कतमच्च नाहं
तस्मै मां ब्रूय निधिपाय ब्रह्मन्॥ इति

दहत्यग्निर्यथा कक्षं ब्रह्म त्वपृष्टमनादृतम्।
न ब्रह्म तस्मै प्रब्रूयाच्छक्यमानमसंयते॥ इति

षट् कर्म्माणि ब्राह्मणस्याध्ययनमध्यापनं यजनं याजनं दानं प्रतिग्रहश्चेति त्रीणि राजन्यस्याध्ययनं यजनं दानं शस्त्रेण

च प्रजापालनं स्वधर्म्मस्तेन जीवेत्। एतान्येव त्रीणि वैश्यस्य कृषिवाणिज्यपाशुपाल्यकुसीदञ्च। एतेषां परिचर्य्या शूद्रस्य। अनियता वृत्तिरनियतकेशवेशाः सर्व्वेषां मुक्तशिखावर्ज्जम्। अजीवतः स्वधर्म्मेणान्यतरामपापीयसीं वृत्तिमातिष्ठेरन्, न तु कदाचित् ज्यायसीम्। वैश्यजीविकामास्थाय पण्येन जीवतोऽश्मलवणमपण्यं पाषाणकौषक्षौमाजिनानि च तान्तवञ्च रक्तं सर्व्वञ्च कृतान्नं पुष्पमूलफलानि च गन्धरसा उदकञ्चौषधीनां रसः सोमश्च शस्त्रं विषं मांसञ्च क्षीरं सविकारं अयस्त्रपु जतु सीसञ्च।

अथाप्युदाहरन्ति।

सद्यः पतति मांसेन लाक्षया लवणेन च।
त्र्यहेण शूद्रीभवति ब्राह्मणः क्षीरविक्रयात्॥

ग्राम्यपशूनामेकशफाः, केशिनश्च सर्व्वे, चारण्याः पशवो वयांसि दंष्ट्रिणश्च। धान्यानां तिलानाहुः।

अथाप्युदाहरन्ति।

भोजनाभ्यञ्जनाद्दानाद्यदन्यत् कुरुते तिलैः।
कृमिभूतः स विष्ठायां पितृभिः सह मज्जति॥

कामं वा स्वयं कृष्योत्पाद्य तिलान् विक्रीणीरन् अन्यत्र धान्यविक्रयात्। रसा रसैः समतो हीनतो वा निमातव्या न त्वेव लवणं रसैस्तिलतण्डुलपक्वान्नं विद्यान्मनुष्याश्च विहिताः। परिवर्त्तकेन ब्राह्मणराजन्यौ वार्द्धुषान्नं नाद्याताम्।

अथाप्युदाहरन्ति।

समर्घं धान्यमुद्धृत्य महार्घं यः प्रयच्छति।
स वै वार्द्धुषिको नाम ब्रह्मवादिषु गर्हितः॥

वृद्धिश्च भ्रूणहत्या च तुलया समतोलयत्।
अतिष्ठद्भ्रूणहा वत्स्यां वार्द्धुषिर्न्यकृपपात ह॥ इति
कामं वा परिलुप्तकृत्याय पापीयसे दद्यादिति द्विगुणं हिरण्यं
त्रिगुणं धान्यं, धान्येनैव रसा व्याख्याताः, पुष्पमूलफलानि च।
तुलाधृतमष्टगुणम्।

अथाप्युदाहरन्ति।

राजानुमतभावेन द्रव्यवृद्धिं विनाशयेत्।
पुन राजाभिषेकेण द्रव्यवृद्धिञ्च वर्जयेत्॥
द्विकं त्रिकं चतुष्कञ्च पञ्चकञ्च शतं स्मृतम्।
मासस्य वृद्धिं गृह्णीयाद्वर्णानामनुपूर्वशः॥
वसिष्ठवचनप्रोक्तां वृद्धिं वार्द्धुषिके शृणु।
पञ्चमाषांस्तु विंशत्या एवं धर्म्मो न हीयते॥ इति
इति वासिष्ठे धर्म्मशास्त्रे द्वितीयोऽध्यायः॥ २॥

तृतीयोऽध्यायः।

अश्रोत्रिया अननुवाक्या अनग्नयः शूद्रधर्म्माणो भवन्ति
नानृग्ब्राह्मणो भवति। मानवञ्चात्र श्लोकमुदाहरन्ति।

योऽनधीत्य द्विजो वेदमन्यत्र कुरुते श्रमम्।
स जीवन्नेव शूद्रत्वमाशु गच्छति सान्वयः॥

न वणिक् न कुसीदजीवी। ये च शूद्रप्रेषणं कुर्व्वन्ति।
न स्तेनो न चिकित्सकः।

अव्रता ह्यनधीयाना यत्र भैक्षचरा द्विजाः।
तं ग्रामं दण्डयेद्राजा चौरभक्तप्रदो हि सः॥

चत्वारोऽपि त्रयो वापि यं ब्रूयुर्व्वेदपारगाः।
स धर्म्म इति विज्ञेयो नेतरेषां सहस्रशः॥
अव्रतानाममन्त्राणां जातिमात्रोपजीविनाम्।
सहस्रशः समेतानां पर्षत्त्वं नैव विद्यते॥
यद्वदन्त्यन्यथा भूत्वा मूर्खा धर्म्ममतद्विदः।
तत्पापं शतधा भूत्वा तद्वक्तृष्वनुगच्छति॥
श्रोत्रियायैव देयानि हव्यकव्यानि नित्यशः।
अश्रोत्रियाय दत्तानि तृप्तिं नायान्ति देवताः॥
यस्य चैव गृहे मूर्खो दूरे चैव बहुश्रुतः।
बहुश्रुताय दातव्यं नास्ति मूर्खे व्यतिक्रमः॥
ब्राह्मणातिक्रमो नास्ति विप्रे वेदविवर्ज्जिते।
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते॥
यश्च काष्ठमयो हस्ती यश्च चर्म्ममयो मृगः।
यश्च विप्रोऽनधीयानस्त्रयस्ते नामधारकाः॥
विद्वद्भोज्यानि चान्नानि मूर्खा राष्ट्रेषु भुञ्जते।
तदन्नं नाशमायाति महद्वा जायते भयम्॥

अप्रज्ञायमानवित्तं योऽधिगच्छेद्राजा तद्धरेत् अधिगन्त्रे षष्ठमंशं प्रदाय। ब्राह्मणश्चेदधिगच्छेत् षट्कर्म्मसु वर्त्तमानो न राजा हरेत्। आततायिनं हत्वा नात्र प्राणच्छेत्तुः किञ्चित् किल्बिषमाहुः। षड्विधा ह्याततायिनः।

अथाप्युदाहरन्ति।

अग्निदो गरदश्चैव शस्त्रपाणिर्धनापहः।
क्षेत्रदारहरश्चैव षडेत आततायिनः॥

आततायिनमायान्तमपि वेदान्तपारगम्।
जिघांसन्तं जिघांसियान्न तेन ब्रह्महा भवेत्॥
स्वाध्यायिनं कुले जातं यो हन्यादाततायिनम्।
न तेन भ्रूणहा स स्यान्मन्युस्तन्मन्युमृच्छति॥

त्रिणाचिकेतः पञ्चाग्निस्त्रिसुपर्णवान् चतुर्म्मेधा वाजसनेयी षडङ्गविद् ब्रह्मदेयानुसन्तानश्छन्दोगो ज्येष्ठसामगो मन्त्र-ब्राह्मणविद् यश्च धर्म्मानधीते यस्य च पुरुषमातृपितृवंशः श्रोत्रियो विज्ञायते विद्वांसः स्नातकाश्चेति पङ्क्तिपावनाः।

चातुर्व्विद्यो विकल्पी च अङ्गविद्धर्म्मपाठकः॥
आश्रमस्थास्त्रयो मुख्याः परिषत् स्याद्दशावरा॥

उपनीय तु यः कृत्स्नं वेदमध्यापयेत् स आचार्य्यो, यस्त्वेकदेशं स उपाध्यायो यश्च वेदाङ्गानि। आत्मत्राणे वर्ण-संस्करे वा ब्राह्मण-वैश्यौ शस्त्रमाददीयाताम्। क्षत्रियस्य तु तन्नित्यमेव रक्षणाधिकारात्। प्राग्वोदग्वासीनः प्रक्षाल्य पादौ पाणी चामणिबन्धनात्। अङ्गुष्ठमूलस्योत्तरतो रेखा ब्राह्मं तीर्थं तेन त्रिराचामेदशब्दवत्। द्विः परिमृज्यात् खान्यद्भिः संस्पृशेत् मूर्द्धन्यपो निनयेत्। सव्ये च पाणौ। व्रजंस्तिष्ठन् शयानः प्रणतो वा नाचामेत्। हृदयङ्गमाभिरद्भिर-बुद्बुदाभिरफेनाभिर्ब्राह्मणः, कण्ठगाभिः क्षत्रियः शुचिः। वैश्योऽद्भिः प्राशिताभिस्तु, स्त्रीशूद्रौ स्पृष्टाभिरेव च। पृथग्दारापि यागास्तर्पणानि स्युः। न वर्णगन्धरसदुष्टाभिः। याश्च स्युर-शुभागमाः। न मुख्या विप्रुष उच्छिष्टं कुर्व्वन्त्यनङ्गश्लिष्टाः। सुप्त्वा भुक्त्वा पीत्वा स्नात्वा वाचान्तः पुनराचामेत्।

वासश्च परिधाय चौष्ठौ संस्पृश्य यावलोमकौ न श्मश्रुगतो

शेषः दन्तवद्दन्तसक्तेषु यच्चान्तर्मुखे भवेदाचान्तस्यावशिष्टं स्यान्निगिरन्नेव तच्छुचिः ॥

परानप्याचामयतः पादौ या विप्रुषो गताः ।
भूम्यास्तास्तु समाः प्रोक्तास्ताभिर्नोच्छिष्टभाग् भवेत् ॥
प्रचरन्नभ्यवहार्य्येषु उच्छिष्टं यदि संस्पृशेत् ।
भूमौ निक्षिप्य तद्द्रव्यमाचान्तः प्रचरेत् पुनः ॥
यद्यन्मीमांस्यं स्यात् तत्तदद्भिस्तु संस्पृशेत् ।
श्वहताश्च मृगा वन्याः पातितञ्च खगैः फलम् ॥
बालैरनुपरिक्रान्तं स्त्रीभिराचरितञ्च यत् ।
परिसंख्याय तान् सर्व्वान् शुचीनाह प्रजापतिः ॥
प्रसारितञ्च यत् पण्यं न दोषाः स्त्रीमुखानि च ।
मशकैर्मक्षिकाभिश्च निलीनो नोपहन्यते ॥
क्षितिस्थाश्चैव या आपो गवां प्रीतिकराश्च याः ।
परिसंख्याय तान् सर्व्वान् शुचीनाह प्रजापतिरिति ॥

लेपगन्धापकर्षणे शौचममेध्यलिप्तस्याद्भिर्मृदा च ।
तैजसमृण्मयदारवतान्तवानां भस्मपरिमार्जनप्रदाहतक्षणनिर्णेजनानि । तैजसवदुपलमणीनां मणिवच्छङ्खशुक्तीनां दारुवदस्थ्नां रज्जुविदलचर्म्मणां चैलवच्छौचम् । गोवालैः फलचमसानां गौरसर्षपकल्केन क्षौमजानाम् । भूम्यास्तु सम्मार्जनप्रक्षणोपलेपनोल्लेखनैर्यथास्थानं दोषविशेषात् प्राजापत्यमुपैति ।

अथाप्युदाहरन्ति ।

खननाद्दहनाद्वर्षाद्गोभिराक्रमणादपि ।
चतुर्भिः शुध्यते भूमिः पञ्चमाच्चोपलेपनात्

रजसा शुध्यते नारी नदी वेगेन शुध्यति।
भस्मना शुध्यते कांस्यं ताम्रमम्लेन च शुध्यति॥
मद्यैर्मूत्रैः पुरीषैर्वा श्लेष्मपूयाश्रुशोणितैः।
संस्पृष्टं नैव शुध्येत पुनः पाकेन मृन्मयम्॥
अद्भिर्गात्राणि शुध्यन्ति मनः सत्येन शुध्यति।
विद्यातपोभ्यां भूतात्मा बुद्धिर्ज्ञानेन शुध्यति॥

अद्भिरेव काञ्चनं पूयेत् तथा रजतम्। अङ्गुलिकनिष्ठिका-मूले दैवं तीर्थम्। अङ्गुष्ठाग्रे मानुषम्। पाणिमध्य आग्नेयम्। प्रदेशिन्यङ्गुष्ठयोरन्तरा पित्र्यम्। रोचन्त इति सायं प्रातरशनान्यभिपूजयेत्। स्वदितमिति पित्र्येषु। सम्पन्नमित्याभ्युदयिकेषु।

इति वासिष्ठे धर्मशास्त्रे तृतीयोऽध्यायः॥ ३॥

चतुर्थोऽध्यायः।

प्रकृतिविशिष्टं चातुर्वर्ण्यं संस्कारविशेषाच्च। ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः। ऊरू तदस्य यद्वैश्यः, पद्भ्यां शूद्रो अजायतेति। गायत्र्या छन्दसा ब्राह्मणमसृजत्, त्रिष्टुभा राजन्यं, जगत्या वैश्यं, न केनचिच्छन्दसा शूद्रमित्यसंस्कार्यो विज्ञायते। त्रिष्वेव निवासः स्यात् सर्वेषां सत्यमक्रोधो दानमहिंसा प्रजननञ्च। पितृदेवतातिथिपूजायां पशुं हिंस्यात्।

मधुपर्के च यज्ञे च पितृदैवतकर्मणि।
अत्रैव च पशुं हिंस्यान्नान्यथेत्यब्रवीन्मनुः॥

नाकृत्वा प्राणिनां हिंसां मांसमुत्पद्यते क्वचित् ।
न च प्राणिवधः स्वर्ग्यस्तस्माद्यागे वधोऽवधः ॥

अथापि ब्राह्मणाय राजन्याय वा अभ्यागताय वा महोक्षं वा महाजं वा पचेदेवमस्यातिथ्यं कुर्वन्तीति। उदकक्रियामशौचञ्च द्विवर्षात् प्रभृति मृत उभयं कुर्य्यात्। दन्तजननादित्येके शरीरमग्निना संयोज्यानवेक्षमाणा आपोऽभ्यवयन्ति।

ततस्तत्रस्था एव सव्योत्तराभ्यां पाणिभ्यामुदकक्रियां कुर्वन्ति। अयुग्मा दक्षिणामुखाः। पितृणां वा एषा दिग् या दक्षिणा। गृहान् व्रजित्वा स्रस्तरे त्र्यहमनश्नन्त आसीरन्। अशक्तौ क्रीतोत्पन्नेन वर्त्तेरन्।

दशाहं मरणाशौचं सपिण्डेषु विधीयते।

मरणात् प्रभृति दिवसगणना। सपिण्डता सप्तपुरुषं विज्ञायते। अप्रत्तानां स्त्रीणां त्रिपुरुषं त्रिदिनं विज्ञायते। प्रत्तानामितरे कुर्वीरन्। ताश्च तेषां जननेऽप्येवमेव निपुणां शुद्धिमिच्छतां मातापित्रोर्बीजनिमित्तत्वात्।

अथाप्युदाहरन्ति।

नाशौचं सूतके पुंसः संसर्गञ्चेन्न गच्छति।
रजस्तत्राशुचि ज्ञेयं यच्च पुंसि न विद्यते ॥
ब्राह्मणो दशरात्रेण पञ्चदशरात्रेण भूमिपः।
विंशतिरात्रेण वैश्यः शूद्रो मासेन शुध्यति ॥
अशौचे यस्तु शूद्रस्य सूतके वापि भुक्तवान्।
स गच्छेन्नरकं घोरं तिर्य्यग्योनिषु जायते ॥
अनिर्दशाहे पक्वान्नं नियोगाद् यस्तु भुक्तवान्।
कृमिर्भूत्वा स देहान्ते तद्विष्ठामुपजीवति ॥

द्वादश मासान् द्वादशार्द्धमासान् वा अनश्नन् संहिता-मधीयानः पूतो भवतीति विज्ञायते। ऊनद्विवर्षे प्रेते गर्भ-पतने वा सपिण्डानां त्रिरात्रमशौचं सद्यःशौचमिति गौतमः। देशान्तरस्थे प्रेते ऊर्द्धं दशाहाच्चैकरात्रमशौचम्। आहिताग्नि-श्चेत् प्रवसन् म्रियते, पुनःसंस्कारं कृत्वा शववच्छौचमिति गौतमः। यूपचितिश्मशानरजस्वलासूतिकाशुचीनुपस्पृश्य सशिरा अभ्युपेयादापः।

इति वसिष्ठे धर्म्मशास्त्रे चतुर्थोऽध्यायः॥ ४

पञ्चमोऽध्यायः।

अस्वतन्त्रा स्त्री पुरुषप्रधाना अनग्निकदका च अनृतमिति विज्ञायते।

अथाप्युदाहरन्ति।

पिता रक्षति कौमारे भर्त्ता रक्षति यौवने।
पुत्राश्च स्थविरे भावे न स्त्री स्वातन्त्र्यमर्हति॥
तस्या भर्त्तुरभिचार उक्तः प्रायश्चित्तरहस्येषु।
मासि मासि रजो ह्यासां दुष्कृतान्यपकर्षति॥

त्रिरात्रं रजस्वलाशुचिर्भवति, सा नाञ्ज्यात्, नाप्सु स्नायात्, अधः शयीत, दिवा न स्वप्यात्, नाग्निं स्पृशेत्, न रज्जुं प्रसृजेत्, न दन्तान् धावयेत्, न मांसमश्नीयात्, न ग्रहान् निरीक्षेत्, न हसेत्, न किञ्चिदाचरेत्, नाञ्जलिना जलं पिबेत्, न खर्व्वेण न लोहितायसेन वा। विज्ञायते हीन्द्रस्त्रिशीर्षाणं त्वाष्ट्रं हत्वा पाप्मना गृहीतो मन्यत इति। तं सर्व्वाणि भूतान्य-

भ्याक्रोशन् भ्रूणहन् भ्रूणहन्निति। स स्त्रिय उपाधावत्। अस्यै मे ब्रह्महत्यायै तृतीयं भागं गृह्णीतेति गत्वैवमुवाच। ता अब्रुवन् किं नो भूदिति। सोऽब्रवीद्वरं वृणीध्वमिति। ता अब्रुवन्नृतौ प्रजां विन्दामह इति, कामं मा विजानीमोऽ सम्भवाम इति, यथेच्छया आ-प्रसवकालात् पुरुषेण सह मैथुनभावेन सम्भवाम इति चैषोऽस्माकं वरस्तथेन्द्रेणोक्तास्ताः प्रतिजगृहुस्तृतीयं भ्रूणहत्यायाः। सैषा भ्रूणहत्या मासि मास्याविर्भवति। तस्माद्रजस्वलान्नं नाश्नीयात्। अतश्च भ्रूणहत्याया एवैतद्रूपं प्रतिमास्यान्ते कञ्चुकमिव। तदाहुर्ब्रह्म-वादिनः। अञ्जनाभ्यञ्जनमेवास्या न प्रतिग्राह्यं तद्धि स्त्रियोऽन्न-मिति, तस्मात् तस्यास्तत्र न च मन्यन्ते आचारा याश्च योषित इति। सेयमुपयाति।

उदक्यास्त्वासते येषां ये च केचिदनग्नयः।
गृहस्थाः श्रोत्रियाः पापाः सर्वे ते शूद्रधर्म्मिणः।

इति वासिष्ठे धर्म्मशास्त्रे पञ्चमोऽध्यायः॥ ५॥

षष्ठोऽध्यायः।

आचारः परमो धर्मः सर्वेषामिति निश्चयः।
हीनाचारपरीतात्मा प्रेत्य चेह विनश्यति॥
नैनं तपांसि न ब्रह्म नाग्निहोत्रं न दक्षिणा।
हीनाचाराश्रितं भ्रष्टं तारयन्ति कथञ्चन॥
आचारहीनं न पुनन्ति वेदा
यद्यप्यधीताः सह षड्भिरङ्गैः।

छन्दांस्येनं मृत्युकाले त्यजन्ति
नीडं शकुन्ता इव जातपक्षाः॥
आचारहीनस्य तु ब्राह्मणस्य
वेदाः षडङ्गा अखिलाः सपक्षाः।
कां प्रीतिमुत्पादयितुं समर्था
अन्धस्य दारा इव दर्शनीयाः॥
नैनं छन्दांसि वृजिनात् तारयन्ति
मायाविनं मायया वर्त्तमानम्।
तत्राक्षरे सम्यगधीयमाने
पुनाति तद्ब्रह्म यथावदिष्टम्॥

दुराचारो हि पुरुषो लोके भवति निन्दितः।
दुःखभागी च सततं व्याधितोऽल्पायुरेव च॥
आचारात् फलते धर्म्ममाचारात् फलते धनम्।
आचाराच्छ्रियमाप्नोति आचारो हन्त्यलक्षणम्॥
सर्वलक्षणहीनोऽपि यः सदाचारवान् नरः।
श्रद्दधानोऽनसूयश्च शतं वर्षाणि जीवति॥

आहारनिर्हारविहारयोगाः
सुसंवृता धर्म्मविदा तु कार्य्याः।
वाग्बुद्धिवीर्य्याणि तपस्तथैव
धनायुषी गुप्ततमे च कार्य्ये॥

उभे मूत्रपुरीषे ते दिवा कुर्य्यादुदङ्मुखः।
रात्रौ कुर्य्याद्दक्षिणास्य एवं ह्यायुर्न रिष्यते॥
प्रत्यग्निं प्रतिसूर्य्यञ्च प्रतिगां प्रति च द्विजम्।
प्रति सोमोदकं सन्ध्यां प्रज्ञा नश्यति मेहतः॥

न नद्यां मेहनं कार्य्यं न पथि न च भस्मनि।
न गोमये न वा कृष्टे नोप्ते क्षेत्रे न शाड्वले॥
छायायामन्धकारे वा रात्रावहनि वा द्विजः।
यथासुखमुखः कुर्य्यात् प्राणबाधभयेषु च॥
उद्धृताभिरद्भिः कार्य्यं कुर्य्यात् स्नानमनुद्धृताभिरपि।
आहरेन्मृत्तिकां विप्रः कूलात् ससिकतां तथा॥
अन्तर्जले देवगृहे वल्मीके मूषिकस्थले।
कृतशौचावशिष्टे च न ग्राह्याः पञ्च मृत्तिकाः॥
एका लिङ्गे करे तिस्र उभाभ्यां द्वे तु मृत्तिके।
पञ्चापाने दशैकस्मिन्नुभयोः सप्तमृत्तिकाः॥
एतच्छौचं गृहस्थस्य द्विगुणं ब्रह्मचारिणः।
वानप्रस्थस्य त्रिगुणं यतीनान्तु चतुर्गुणम्॥
अष्टौ ग्रासा मुनेर्भक्तं वानप्रस्थस्य षोड़श।
द्वात्रिंशत् तु गृहस्थस्य अमितं ब्रह्मचारिणः॥
अनड्वान् ब्रह्मचारी च आहिताग्निश्च ते त्रयः।
भुञ्जाना एव सिध्यन्ति नैषां सिद्धिरनश्नताम्॥
तपोदानोपहारेषु व्रतेषु नियमेषु च।
इज्याध्ययनधर्म्मेषु यो नासक्तः स निष्क्रियः॥
योगस्तपो दमो दानं सत्यं शौचं दया श्रुतम्।
विद्या विज्ञानमास्तिक्यमेतद्ब्राह्मणलक्षणम्॥

सर्वत्र दान्ताः श्रुतपूर्णकर्णा
जितेन्द्रियाः प्राणिवधे निवृत्ताः।
प्रतिग्रहे सङ्कुचिताग्रहस्ता-
स्ते ब्राह्मणास्तारयितुं समर्थाः॥

असूयकः पिशुनश्चैव कृतघ्नो दीर्घरोषकः।
चत्वारः कर्म्मचाण्डाला जन्मतश्चापि पञ्चमः॥
दीर्घवैरमसूयाञ्च असत्यं ब्रह्मदूषणम्।
पैशुन्यं निर्द्दयत्वञ्च जानीयाच्छूद्रलक्षणम्॥
किञ्चिद्वेदमयं पात्रं किञ्चित् पात्रं तपोमयम्।
पात्राणामपि तत् पात्रं शूद्रान्नं यस्य नोदरे॥
शूद्रान्नरसपुष्टाङ्गो ह्यधीयानोऽपि नित्यशः।
जुह्वत्वापि यजित्वापि गतिमूर्द्ध्वां न विन्दति॥
शूद्रान्नेनोदरस्थेन यः कश्चिन्म्रियते द्विजः।
स भवेच्छूकरो ग्राम्यस्तस्य वा जायते कुले॥
शूद्रान्नेन तु भुक्तेन मैथुनं योऽधिगच्छति।
यस्यान्नं तस्य ते पुत्रा न च स्वर्गार्हको भवेत्॥
स्वाध्यायाढ्यं योनिमिश्रं प्रशान्तं
चैतन्यस्थं पापभीरुं बहुज्ञम्।
स्त्रीषु क्षान्तं धार्म्मिकं गोशरण्यं
व्रतैः क्षान्तं तादृशं पात्रमाहुः॥
आमपात्रे यथा न्यस्तं क्षीरं दधि घृतं मधु।
विनश्येत् पात्रदौर्बल्यात्तच्च पात्रं रसाश्च ते॥
एवं गाश्च हिरण्यञ्च वस्त्रमश्वं महीं तिलान्।
अविद्वान् प्रतिगृह्णानो भस्मीभवति दारुवत्॥

नाङ्गं नखञ्च वादित्रं कुर्य्यात्। न चापोऽञ्जलिना पिबेत्। न पादेन पाणिना वा राजानमपि हन्यात्, न जलेन जलम्। नेष्टकाभिः फलानि पातयेत्, न फलेन फलम्। न कल्कपुटको भवेत्। न म्लेच्छभाषां शिक्षेत।

अथाप्युदाहरन्ति ।

न पाणिपादचपलो न नेत्रचपलो भवेत् ।
न चाङ्गचपलो विप्र इति शिष्टस्य गोचरः ॥
पारम्पर्य्यागतो येषां वेदः सपरिबृंहणः ।
ते शिष्टा ब्राह्मणा ज्ञेयाः श्रुतिप्रत्यक्षहेतवः ॥
यन्न सन्तं न चासन्तं नाश्रुतं न बहुश्रुतम् ।
न सुवृत्तं न दुर्वृत्तं वेद कश्चित् स ब्राह्मण इति ॥

इति वासिष्ठे धर्म्मशास्त्रे षष्ठोऽध्यायः ॥ ६ ॥

सप्तमोऽध्यायः ।

चत्वार आश्रमा ब्रह्मचारिगृहस्थवानप्रस्थपरिव्राजकाः । तेषां वेदमधीत्य वेदौ वा वेदान् वा अविशीर्णब्रह्मचर्य्योऽपनिवेशमावसेत् । ब्रह्मचर्य्याचार्य्यं परिचरेदा शरीर-विमोक्षात् । आचार्य्यं प्रमीतेऽग्निं परिचरेत् विज्ञायते हि चाह्वाग्निराचार्य्य इति । संयतवाक् चतुर्थषष्ठाष्टमकालभोजी भैक्षमाचरेत् । गुर्वधीनो जटिलः शिखाजटो वा गुरुं गच्छन्तमनुगच्छेदासीनश्चानुतिष्ठेत् शयानश्चासीन उपवसेदाहृताध्यायी सर्वभैक्षं निवेद्य तदनुज्ञया भुञ्जीत । खट्वाशयनदन्तप्रक्षालनाभ्यञ्जनवर्जी तिष्ठेदहनि रात्रावासीत । त्रिः कृत्वोऽभ्युपेयादपः ।

इति वासिष्ठे धर्म्मशास्त्रे सप्तमोऽध्यायः ॥ ७ ॥

अष्टमोऽध्यायः।

गृहस्थो विनीतक्रोधहर्षो गुरुणानुज्ञातः स्नात्वा असमानार्षामस्पृष्टमैथुनां यवीयसीं सदृशीं भार्य्यां विन्देत्। पञ्चमीं मातृबन्धुभ्यः सप्तमीं पितृबन्धुभ्यः। वैवाह्यमग्निमिन्ध्यात्। सायमागतमतिथिं नावरुन्ध्यात्। नास्यानश्नन् गृहे वसेत्।

यस्य नाश्नाति वासार्थी ब्राह्मणो गृहमागतः।
सुकृतं तस्य यत् किञ्चित् सर्वमादाय गच्छति॥
एकरात्रन्तु निवसन्नतिथिर्ब्राह्मणः स्मृतः।
अनित्यं हि स्थितिर्यस्मात् तस्मादतिथिरुच्यते॥
नैकग्रामीणमतिथिं विप्रं साङ्गतिकं तथा।
काले प्राप्ते अकाले वा नास्यानश्नन् गृहे वसेत्॥

श्रद्धाशीलोऽस्पृहयालुः अलमग्न्याधेयाय नानाहिताग्निः स्यादलञ्च सोमपानाय नासोमयाजी स्यात्। युक्तः स्वाध्याये प्रजनने यज्ञे च गृहेष्वभ्यागतं प्रत्युत्थानासनशयनवाक्सूनृताभिर्मानयेत्। यथाशक्ति चान्नेन सर्वभूतानि।

गृहस्थ एव यजते गृहस्थस्तप्यते तपः।
चतुर्णामाश्रमाणान्तु गृहस्थस्तु विशिष्यते॥
यथा नदीनदाः सर्वे समुद्रे यान्ति संस्थितिम्।
एवमाश्रमिणः सर्वे गृहस्थे यान्ति संस्थितिम्॥
यथा मातरमाश्रित्य सर्वे जीवन्ति जन्तवः।
एवं गृहस्थमाश्रित्य सर्वे जीवन्ति भिक्षुकाः॥

नित्योदकी नित्ययज्ञोपवीती नित्यस्वाध्यायोपतितान्नवर्जी।
ऋतौ गच्छन् विधिवच्च जुह्वन्
न ब्राह्मणश्च्यवते ब्रह्मलोकात्॥ इति॥

इति वासिष्ठ धर्म्मशास्त्रेऽष्टमोऽध्यायः॥ ८॥

नवमोऽध्यायः।

वानप्रस्थो जटिलश्चीराजिनवासा ग्रामञ्च न प्रविशेत्। न फालकृष्टमधितिष्ठेत्। अकृष्टं मूलफलं सञ्चिन्वीत। ऊर्द्ध्वरेताः क्षमाशयः। मूलफलभैक्षेणाश्रमागतमतिथिमर्च्चयेत्। दद्यादेव न प्रतिगृह्णीयात्। त्रिषवणमुदकमुपस्पृशेत्। श्रावणकेनाग्निमाधायाहिताग्निः स्याद् वृक्षमूलिकः ऊर्द्ध्वं षड्भ्यो मासेभ्योऽनग्निरनिकेतः। दद्याद्देवपितृमनुष्येभ्यः। स गच्छेत् स्वर्गमानन्त्यम्।

इति वासिष्ठे धर्म्मशास्त्रे नवमोऽध्यायः॥ ९॥

दशमोऽध्यायः।

परिव्राजकः सर्व्वभूताभयदक्षिणां दत्त्वा प्रतिष्ठेत्।

अथाप्युदाहरन्ति।

अभयं सर्व्वभूतेभ्यो दत्त्वा चरति यो द्विजः।
तस्यापि सर्व्वभूतेभ्यो न भयं जातु विद्यते॥
अभयं सर्व्वभूतेभ्यो दत्त्वा यस्तु निवर्त्तते।
हन्ति जातानजातांश्च प्रतिगृह्णाति यस्य च॥

सन्न्यसेत् सर्वकर्माणि वेदमेकं न सन्न्यसेत् ।
वेदसंन्यासतः शूद्रस्तस्माद्वेदं न संन्यसेत् ॥
एकाक्षरं परं ब्रह्म प्राणायामः परन्तपः ।
उपवासात् परं भैक्षं दया दानाद्विशिष्यते ॥

मुण्डोऽममत्वपरिग्रहः समागाराण्यसङ्कल्पिता न चरेद्भैक्षं विधूमे सन्नमुसले एकशाटोपरिहितोऽजिनेन वा गोप्रलूनैस्तृणैर्वेष्टितशरीरः स्थण्डिलशाय्यनित्यां वसतिं वसेत् ग्रामान्ते देवगृहे शून्यागारे वृक्षमूले वा मनसा ज्ञानमधीयान । अरण्यनित्यो न ग्राम्यपशूनां सन्दर्शने विहरेत् ।

अथाप्युदाहरन्ति ।

अरण्यनित्यस्य जितेन्द्रियस्य सर्वेन्द्रियप्रीतिनिवर्त्तकस्य ।
अध्यात्मचिन्तागतमानसस्य ध्रुवा ह्यनावृत्तिरुपेक्षकस्य ॥
अव्यक्तलिङ्गोऽव्यक्ताचारोऽनुन्मत्त उन्मत्तवेशः ।

अथाप्युदाहरन्ति ।

न शब्दशास्त्राभिरतस्य मोक्षो
न चापि लोकग्रहणे रतस्य ।
न भोजनाच्छादनतत्परस्य
न चापि रम्यावसथप्रियस्य ॥

नचोत्पातनिमित्ताभ्यां न नक्षत्राङ्गविद्यया ।
अनुशासनवादाभ्यां भिक्षां लिप्सेत कर्हिचित् ॥
अलाभे न विषादी स्याल्लाभे चैव न हर्षयेत् ।
प्राणयात्रिकमात्रः स्यान्मात्रासङ्गाद्विनिर्गतः ॥
न कुट्यां नोदके सङ्गे न चैले न त्रिपुष्करे ।
नागारे नासने नान्ने यस्य वै मोक्षवित्तमः ॥

ब्राह्मणकुले वा यदभेत् तद्भुञ्जीत सायं मधुमांससर्पिर्वर्जम्। यतीन् साधून् वा गृहस्थान् सायं प्रातश्च दर्शयेत्। ग्रामे वसेदजिह्मोऽशरणोऽसङ्कुसुकः। न चेन्द्रियसंयोगं कुर्वीत केनचित्, उपेक्षकः सर्वभूतानां हिंसानुग्रहपरिहारेण। पैशुन्य-मत्सराभिमानाहङ्काराश्रद्धानार्जवात्मस्तव-परगर्हादम्भ-लोभ-मोहक्रोधासूयाविवर्जनं सर्वाश्रमिणां, धर्मिष्ठो यज्ञोपवीत्युदककमण्डलुहस्तः शुचिर्ब्राह्मणो वृषलान्नपानवर्जी न हीयते ब्रह्मलोकात्॥

इति वासिष्ठे धर्मशास्त्रे दशमोऽध्यायः॥ १०॥

एकादशोऽध्यायः।

षट्कर्मा गृहदेवताभ्यो बलिं हरेत्। श्रोत्रियायाग्रं दत्त्वा ब्रह्मचारिणे चानन्तरं पितृभ्यो दद्यात्, ततोऽतिथिं भोजयेत् श्रेष्ठासमानुपूर्व्येण स्वगृह्याणां कुमारीबालवृद्धतरुण-प्रभृतींस्ततोऽपरान् गृह्यान्, श्वचाण्डालपतितवायसेभ्यो भूमौ निर्वपेत्। शूद्रेभ्य उच्छिष्टं वा दद्याच्छेषं यती भुञ्जीत, सर्वोपयोगेन पुनःपाको यदि निवृत्ते वैश्वदेवेऽतिथिरागच्छेद्विशेषेणास्मै अन्नं कारयेद्विज्ञायतेऽग्निर्वैश्वानर प्रविशत्यतिथिर्ब्राह्मणो गृहम्। तस्मादपस्रानमन्नम् वर्षाभ्यस्तां हि शान्तिं जनाविन्निरिति तं भोजयित्वोपासीत सीमान्तादनुव्रजेदनुज्ञाताद्वा। परपक्ष ऊर्द्ध्वं चतुर्थ्यां पितृभ्यो दद्यात्, पूर्वेद्युर्ब्राह्मणान् सन्निपात्य यतीन् गृहस्थान् साधून् वा परिणतवयसोऽविकर्मस्थान् श्रोत्रियान् शिष्यानन्तेवासिनः शिष्यानपि गुणवतो भोजयेद्दिनग्नशक्लविकृष्णदन्तकुष्ठिकुनखिवर्जम्।

अथाप्युदाहरन्ति ।

अथ चेन्मन्त्रविद्युक्तः शारीरैः पङ्क्तिदूषणैः ।
अदूष्यन्तं यमः प्राह पङ्क्तिपावन एव सः ॥
श्राद्धे नोद्वासनीयानि उच्छिष्टान्या दिनक्षयात् ।
ते पतन्ति हि या धारास्ताः पिबन्त्यकृतोदकाः ॥
उच्छिष्टेन प्रपुष्टास्ते यावन्नास्तमितो रविः ।
क्षीरधारास्ततो यान्त्यक्षयाः सञ्चरभागिनः ॥
प्राक्संस्कारप्रमीतानां प्रवेशनमिति श्रुतिः ।
भागधेयं मनुः प्राह उच्छिष्टोच्छेषणे उभे ॥
उच्छेषणं भूमिगतं विकिरेल्लेपनोदकम् ।
अनुप्रेतेषु विसृजेदप्रजानामनायुषाम् ॥
उभयोः शाखयोर्मुक्तं पितृभ्योऽन्नं निवेदितम् ।
तदन्तरं प्रतीक्षन्ते ह्यसुरा दुष्टचेतसः ॥
तस्मादशून्यहस्तेन कुर्य्यादन्नमुपागतम् ।
भोजनं वा समालभ्य तिष्ठतोच्छेषणे उभे ॥
द्वौ दैवे पितृकार्य्ये त्रीनेकैकमुभयत्र वा ।
भोजयेत् सुसमृद्धोऽपि न प्रसज्जेत विस्तरे ॥
सत्क्रियां देशकालौ च शौचं ब्राह्मण-सम्पदः ।
पञ्चैतान् विस्तरो हन्ति तस्मात् तं परिवर्जयेत् ।
अपि वा भोजयेदेकं ब्राह्मणं वेदपारगम् ।
शुभशीलोपसम्पन्नं सर्वालक्षणवर्जितम् ॥
यद्येकं भोजयेच्छ्राद्धे दैवं तत्र कथं भवेत् ।
अन्नं पात्रे समुद्धृत्य सर्वस्य प्रकृतस्य तु ॥

देवतायतने कृत्वा ततः श्राद्धं प्रवर्त्तते।
प्राक्षेदग्नौ तदन्नन्तु दद्याद्वा ब्रह्मचारिणे॥
यावदुष्णं भवत्यन्नं यावदश्नन्ति वाग्यताः।
तावद्धि पितरोऽश्नन्ति यावन्नोक्ता हविर्गुणाः॥
हविर्गुणा न वक्तव्याः पितरो यावतर्पिताः।
पितृभिस्तर्पितैः पश्चाद्वक्तव्यं शोभनं हविः॥
नियुक्तस्तु यदा श्राद्धे देवे तन्तु समुत्सृजेत्।
यावन्ति पशुरोमाणि तावन्नरकमृच्छति॥
त्रीणि श्राद्धे पवित्राणि दौहित्रः कुतपस्तिलाः।
त्रीणि चात्र प्रशंसन्ति शौचमक्रोधमत्वराम्॥
दिवसस्याष्टमे भागे मन्दीभवति भास्करः।
स कालः कुतपो नाम पितॄणां दत्तमक्षयम्॥
श्राद्धं दत्त्वा च भुक्त्वा च मैथुनं योऽधिगच्छति।
भवन्ति पितरस्तस्य तन्मासं रेतसो भुजः॥
यतस्ततो जायते च दत्त्वा भुक्त्वा च पैतृकम्।
न स विद्यामवाप्नोति क्षीणायुश्चैव जायते॥
पिता पितामहश्चैव तथैव प्रपितामहः।
उपासते सुतं जातं शकुन्ता इव पिप्पलम्॥
मधुमांसैश्च शाकैश्च पयसा पायसेन वा।
एष नो दास्यति श्राद्धं वर्षासु च मघासु च॥
सन्तानवर्द्धनं पुत्रं तुष्यन्तं पितृकर्मणि।
देवब्राह्मणसम्पन्नमभिनन्दन्ति पूर्वजाः॥
नन्दन्ति पितरस्तस्य सुवृष्टैरिव कर्षकाः।
यद्गयास्थो ददात्यन्नं पितरस्तेन पुत्रिणः॥

श्रावण्यां प्रौष्ठपद्यामन्वष्टकायाञ्च पितृभ्यो दद्यात् द्रव्यदेशब्राह्मणसन्निधाने वा कालनियमोऽवश्यम् । यो ब्राह्मणोऽग्निमादधीत, दर्शपूर्णमासाग्रयणेष्टिचातुर्मास्यपशुसोमैश्च यजते । नैयमिकं ह्येतदृणं संस्तुतञ्च विज्ञायते हि त्रिभिरृणैर्ऋणवान् ब्राह्मणो जायते ; यज्ञेन देवेभ्यः, प्रजया पितृभ्यो, ब्रह्मचर्य्येण ऋषिभ्यः इत्येष वा अनृणो यज्वा यः पुत्री ब्रह्मचर्य्यवानिति । गर्भाष्टमेषु ब्राह्मणमुपनयीत, गर्भैकादशेषु राजन्यं, गर्भद्वादशेषु वैश्यम् । पालाशो दण्डो बैल्वो वा ब्राह्मणस्य, नैयग्रोधः क्षत्रियस्य वा, औडुम्बरो वा वैश्यस्य । कृष्णाजिनमुत्तरीयं ब्राह्मणस्य, रौरवं क्षत्रियस्य, गव्यं वस्ताजिनं वैश्यस्य । शुक्लमाहतं वासो ब्राह्मणस्य, माञ्जिष्ठं क्षत्रियस्य, हारिद्रं कौशेयं वैश्यस्य, सर्व्वेषां वा तान्तवमरक्तम् । भवत्पूर्व्वां ब्राह्मणो भिक्षां याचेत, भवन्मध्यां राजन्यो, भवदन्त्यां वैश्यश्च । आ षोडशाद्ब्राह्मणस्यानतीतः कालः, आ द्वाविंशात् क्षत्रियस्या चतुर्विंशाद्वैश्यस्यात ऊर्द्ध्वं पतितसावित्रीका भवन्ति । नैनानुपनयेन्नाध्यापयेन्न याजयेन्नैभिर्व्विवाहयेयुः । पतितसावित्रीक उद्दालकव्रतं चरेत् ।

द्वौ मासौ यावकेन वर्त्तयेन्मासं माक्षिकेणाष्टरात्रं घृतेन षड्रात्रमयाचितं त्रिरात्रमब्भक्षोऽहोरात्रमेवोपवसेत् । अश्वमेधावभृथं गच्छेद्व्रात्यस्तोमेन वा यजेत् ।

इति वासिष्ठे धर्म्मशास्त्रे एकादशोऽध्यायः ॥ ११ ॥

द्वादशोऽध्यायः।

अथातः स्नातकव्रतानि। स न कञ्चिद्याचेतान्यत्र राजान्तेवासिभ्यः क्षुधापरीतस्तु किञ्चिदेव याचेत कृतमकृतं वा क्षेत्रं गामजाविकं अन्ततं हिरण्यं धान्यमन्नं वा, न तु स्नातकः क्षुधावसीदेदित्युपदेशो। न नग्नायाम् सहसा संविशेत रजस्वलायामयोग्यायाम्। न कुलं-कुलं स्याद्वत्सतन्तीं विततां नातिक्रमेन्नोद्यन्तमादित्यं पश्येन्नादित्यं तपन्तं नास्तं, मूत्रपुरीषे कुर्य्यान्न निष्ठीवेत्, परिवेष्टितशिरा भूमिमयज्ञियैस्तृणैरन्तर्धाय मूत्रपुरीषे कुर्य्यादुदङ्मुखश्चाहनि नक्तं दक्षिणामुखः सन्ध्यामासीतोत्तरामुदाहरन्ति।

स्नातकानान्तु नित्यं स्यादन्तर्वासस्तथोत्तरम्।
यज्ञोपवीते द्वे यष्टिः सोदकश्च कमण्डलुः॥
अप्सु पाणौ च काष्ठे च कथितं पावकं शुचि।
तस्मादुदकपाणिभ्यां परिमृज्यात् कमण्डलुम्॥
पर्य्यग्निकरणं ह्येतन्मनुराह प्रजापतिः।
कृत्वा चावश्यकार्य्याणि आचामेच्छौचवित्ततः॥ इति

प्राङ्मुखोऽन्नानि भुञ्जीत, तूष्णीं साङ्गुष्ठं कृत्स्नग्रासं ग्रसेत, न च मुखशब्दं कुर्य्यादृतुकालाभिगामी स्यात् पर्ववर्जं स्वदारे वा। तीर्थमुपेयात्।

अथाप्युदाहरन्ति।

यस्तु पाणिगृहीताया आस्ये कुर्वीत मैथुनम्।
भवन्ति पितरस्तस्य तन्मासं रेतसो भुजः॥
या स्यादनतिचारेण रतिः सा धर्म्मसंश्रिता॥

ऽपि पावकोऽपि ज्ञायते। अथ स्त्री वा विजनिष्यमाणाः पतिभिः सह शयन्त इति स्त्रीणामिन्द्रदत्तो वरः। उच्चतरवृक्षमारोहेव कूपमवरोहेत्वाग्निं मुखेनापधमेताग्निं ब्राह्मणयोरन्तरेण व्यपेयाताग्न्योर्ब्राह्मणयोरनुज्ञाप्य वा। भार्य्यया सह नाश्नीयादवीर्य्यवदपत्यं भवतीति वाजसनेयके विज्ञायते। नेन्द्रधनुर्नाम्ना निर्दिशेन्मणिधनुरिति ब्रूयात्। पालाशमासनपादुके दन्तधावनमिति वर्जयेत्। नोत्सङ्गे भक्षयेदञ्जौ न भुञ्जीत वैणवं दण्डं धारयेद्रुक्मकुण्डले च। न बाह्यमालां धारयेदन्यत्र रुक्ममय्याः सभासमवायांश्च वर्जयेत्।

अथाप्युदाहरन्ति।

अप्रामाण्यञ्च वेदानामार्षाणाञ्चैव दर्शनम्।
अव्यवस्था च सर्वत्र एतन्नाशनमात्मनः॥ इति

नानाहूतो यज्ञं गच्छेद्, यदि व्रजेदधिवृक्षसूर्य्यमध्वानं न प्रतिपद्येत, नावञ्च सांशयिकोम्। बाहुभ्यां न नदीन्तरेदुत्थायापररात्रमधीत्य न पुनः प्रतिसंविशेत्। प्राजापत्ये मुहूर्ते ब्राह्मणः स्वनियमाननुतिष्ठेदिति।

इति वासिष्ठे धर्म्मशास्त्रे द्वादशोऽध्यायः॥ १२॥

त्रयोदशोऽध्यायः।

अथातः स्वाध्यायस्योपाकर्म्म श्रावण्यां पौर्णमास्यां प्रौष्ठपद्यां वाग्निमुपसमाधाय कृताधानो जुहोति देवेभ्यश्छन्दोभ्य इति। ब्राह्मणान् स्वस्तिवाच्य दधि प्राश्य तत उपांशु कुर्वीत अर्द्धपञ्चमान्मासानर्द्धषष्ठानत ऊर्द्ध्वं शुक्लपक्षेष्वधीयीत। कामन्तु

वेदाङ्गानि। तत्रानध्यायाः सन्ध्यास्तमिते स्युस्तत्र शर्वे दिवाकीर्त्ये नगरेषु कामं गोमयपर्य्युषिते परिलिखिते वा श्मशानान्ते शयानस्य श्राद्धिकस्य।

मानवञ्चात्र श्लोकमुदाहरन्ति।

फलान्यापस्तिलान् भक्षमथान्यच्छ्राद्धिकं भवेत्।
प्रतिगृह्याप्यनध्यायः पाण्यास्या ब्राह्मणाः स्मृता इति ॥

धावतः, पूतिगन्धिप्रसृतेरितवृक्षमारूढस्य, नावि, सेनायाञ्च, भुक्त्वा, चार्द्रपाणि, वाणशब्दे, चतुर्द्दश्याममावास्यायामष्टम्याम‌ष्टकासु, प्रसारितपादोपस्थस्योपाश्रितस्य गुरुसमीपे, मिथुनव्यपेतया वाससा, मिथुनव्यपेतेनानिर्मुक्ते। न ग्रामान्ते, च्छर्द्दितस्य, मूत्रितस्योच्चरितस्य यजुषाञ्च, सामशब्दे, वाजीर्णे, निर्घातभूमौ च। न चन्द्र-सूर्य्योपरागेषु, दिङ्नादपर्वतनादकम्पप्रपातेषूपलरुधिर-पांशुवर्षेष्वाकालिकम्। उल्काविद्युत्सज्योतिषमपर्त्वाकालिकं वा। आचार्य्ये च प्रेते त्रिरात्रमाचार्य्ये पुत्रशिष्यभार्य्यास्वहोरात्रम्। ऋत्विग्योनिसम्बन्धेषु च। गुरोः पादोपसंग्रहणं कार्य्यं, ऋत्विक्श्वशुरपितृव्यमातुलानवरवयसः प्रत्युत्थायाभिवदेद्, ये चैव पादग्राह्यास्तेषां भार्य्या गुरोश्च मातापितरौ। यो विद्यादभिवन्दितुमहमयमस्मी इतिब्रूयाद्, यश्च न विद्यात् प्रत्यभिवादं नाभिवदेत्। पतितः पिता परित्याज्यो, माता तु पुत्रे न पतति।

अथाप्युदाहरन्ति।

उपाध्यायाद्दशाचार्य्य आचार्य्याणां शतं पिता।
पितुर्द्दशशतं माता गौरवेणातिरिच्यते ॥

आर्य्याः पुत्राश्च शिष्याश्च संसृष्टाः पापकर्मभिः।
परिभाष्य परित्याज्याः पतितो योऽन्यथा भवेत्॥

ऋत्विगाचार्य्यावयाजकानध्यापकौ हेयावन्यत्र हानात् पतितो नान्यत्र पतितो भवतीत्याहुरन्यत्र स्त्रियाः, सा हि परगामिनी, तद्रिक्षामनुसामुपेयात्।

गुरोर्गुरौ सन्निहिते गुरुवद्वृत्तिरिष्यते।
गुरुवद्गुरुपुत्रस्य वर्त्तितव्यमिति श्रुतिः॥

शाखं वस्त्रं तथान्नानि प्रतिग्राह्याणि ब्राह्मणस्य। विद्या वित्तं वयः सम्बन्धः कर्म्म च मान्यं पूर्वः पूर्वो गरीयान्। स्थविरबालातुरभारिकचक्रवतां पन्थाः समागमे परस्मै देया, राजस्नातकयो समागमे राज्ञा स्नातकाय देयः, सर्वैरेव वा वधूतमाय। तृणभूमाग्नुदकवाक्सूनृतानसूयाः सतां गृहे नोच्छिद्यन्ते कदाचनेति॥

इति वाशिष्ठे धर्म्मशास्त्रे त्रयोदशोऽध्यायः॥ १३॥

चतुर्द्दशोऽध्यायः।

अथातो भोज्याभोज्यञ्च वर्णयिष्यामः। चिकित्सकमृगयु-पुंश्चलीदण्डिकस्तेनाभिशस्तषण्ढपतितानामभोज्य, कदर्य्यदीक्षित-बद्धातुर-सोमविक्रयि-तक्षक-रजकशौण्डिक-सूचकवार्द्धुषिकच-र्म्मावकृन्तानां, शूद्रस्य, चायस्त्र्योपपते, यश्चोपपतिं मन्यते यश्च गृहीतनहेतुर्य्यश्च वधार्हं नापहन्यात्, को वध्यमोक्षी इति चाभिक्रुश्येत्, गणान्नं गणिकान्नमन्नमुद्गाहरन्ति।

नाश्नन्ति श्वपतेर्देवा नाश्नन्ति वृषलीपतेः।

भार्य्याजितस्य नाश्नन्ति यस्य चोपपतिर्गृहे। इति

एधोदकयवसकुशलाजाभ्युद्यतयानावसथशफरीप्रियङ्गु-स्रजमधुमांसानि नैतेषां प्रतिगृह्णीयादथाप्युदाहरन्ति।

गुर्व्वर्थंदारमुज्जिहीर्षन्नर्च्चिष्यन् देवतातिथीन्।

सर्व्वतः प्रतिगृह्णीयान्न तु तृप्येत् स्वयं ततः॥ इति

न मृगयोरिषुचारिणः परिवर्जमन्नं विज्ञायते ह्यगस्त्यो वर्षसाहस्रिके सत्रे मृगयां चकार, तस्यासंस्तु रसमयाः पुरो-डाशा मृगपक्षिणां प्रशस्तानामपि ह्यन्नम्। प्राजापत्यान् श्लोकानुदाहरन्ति।

उद्यतामाहृतां भिक्षां पुरस्तादप्रचोदिताम्।

भोज्यां प्रजापतिर्मेने अपि दुष्कृतकारिणः॥

श्रद्दधानेन भोक्तव्यं चौरस्यापि विशेषतः।

न त्वेव बहुधा तस्य या वानभ्युद्यता भवेत्॥

न तस्य पितरोऽश्नन्ति दश वर्षाणि पञ्च च।

न च हव्यं वहत्यग्निर्यस्तामभ्यवमन्यते॥

चिकित्सकस्य मृगयोः शल्यहस्तस्य पाशिनः।

षण्ढस्य कुलटायाश्च उद्यतापि न गृह्यते॥ इति

उच्छिष्टमगुरोरभोज्यं, स्वमुच्छिष्टमुच्छिष्टोपहतञ्च। यदन्नं केशकीटोपहतञ्च, कामन्तु केशकीटानुद्धृत्याद्भिः प्रोक्ष्य भस्मा-नावकीर्य्य वाचा च प्रशस्तमुपयुञ्जीतापि ह्यन्नम्।

प्राजापत्यान् श्लोकानुदाहरन्ति।

त्रीणि देवाः पवित्राणि ब्राह्मणानामकल्पयन्।

अदृष्टमद्भिर्निर्णिक्तं यच्च वाचा प्रशस्यते॥

देवद्रोण्यां विवाहेषु यज्ञेषु प्रकृतेषु च।
काकैः श्वभिश्च संस्पृष्टमन्नं तन्न विसर्जयेत्॥
तस्मात् तदन्नमुद्धृत्य शेषं संस्कारमर्हति।
द्रवाणां प्लावनेनैव घनानां चरणेन तु॥
पाकेन शुद्धसंस्पृष्टं प्रोक्षितेन हि तद्भवेत्॥

अन्नं पर्युषितं भावदुष्टं सकृल्लेखं पुनःसिद्धमामकजीर्णपक्वञ्च, काममन्तु दध्नाद्घृतेन चाभिधारितमुपयुञ्जीतापि ह्यन्नम्।

प्राजापत्यान् श्लोकानुदाहरन्ति।

हस्तादत्तास्तु ये स्नेहा लवणं व्यञ्जनानि च।
दातारं नोपतिष्ठन्ते भोक्ता भुङ्क्ते च किल्बिषम्॥ इति

लशुनपलाण्डुकेमुकगृञ्जनश्लेष्मातकवृक्षनिर्यासलोहितास्रवणा श्वकाकावलीढशूद्रोच्छिष्टभोजनेषु कृच्छ्रातिकृच्छ्र इतरेऽप्यन्यत्र मधुमांसफलविकर्षेभ्यो ग्राम्यपशुविषयः सन्धिनीक्षीरमवत्साक्षीरं गोमहिष्यजानिर्दशाहानामनामन्त्र नाद्युदकमपूप-धाना करम्भसक्तुवटकतैलपायसशाकानि शुक्तानि वर्जयेदन्यांश्च क्षीरयवपिष्टवीरान्। श्वाविच्छल्लकशशकच्छपगोधाः पञ्चनखा नाभक्ष्याः, अनुष्ट्राः पशूनामन्यतोदतश्च मत्स्यानां वा बेहगवयशिशुमारनक्रकुलीरा विकृतरूपाः सर्पशीर्षाश्च, गौगवयशरभाश्चानुदिष्टास्तथा धेन्वनडुहौ मेध्यौ वाजसनेयके। खड्गे तु विवदन्त्यग्राम्यशूकरे च, शकुनानाञ्च विघ्नविविष्किरजालपादाः कलविङ्कप्लवहंसचक्रवाकभासमद्गुटिट्टिभाढवान्धनक्तञ्चरा दार्वाघाटाचटकारैलातकहारितखञ्जरीटग्रामकुक्कुटशुकसारिकाकोकिलक्रव्यादा ग्रामचारिणश्च।

इति वासिष्ठे धर्मशास्त्रे चतुर्दशोऽध्यायः॥ १४॥

पञ्चदशोऽध्यायः ।

शोणितशुक्रसम्भवः पुरुषो मातापितृनिमित्तकः । तस्य प्रदानविक्रयत्यागेषु मातापितरौ प्रभवतः न त्वेकं पुत्रं दद्यात् प्रतिगृह्णीयाद्वा, स हि सन्तानाय पूर्वेषाम् । न स्त्री दद्यात् प्रतिगृह्णीयाद्वान्यत्रानुज्ञानाद्भर्तुः । पुत्रं प्रतिग्रहीष्यन् बन्धूनाहूय राजनि चावेद्य निवेशनस्य मध्ये व्याहृतीर्हुत्वा दूरेबान्धवसन्निकृष्टमेव । सन्देहे चोत्पन्ने दूरेबान्धवं शूद्रमिव स्थापयेत् । विज्ञायते ह्येकेन बहु जायत इति । तस्मिंश्चेत् प्रतिगृहीते औरसः पुत्र उत्पद्यते, चतुर्थभागभागी स्यात् । यदि नाभ्युदयिके युक्तः स्याद्वेदविप्लविनः सव्येन पादेन प्रवृत्ताग्रान् दर्भान् लोहितान् वोपस्तीर्य पूर्णं पात्रमस्मै निनयेन्निनारश्चास्य प्रकीर्य केशान् ज्ञातयोऽन्वारभेरन्नपसव्यं कृत्वा गृहेषु स्वैरमापाद्येरन् अत ऊर्द्ध्वं तेन सह धर्ममीयुस्तद्धर्मापन्नाः । पतितानान्तु चरितव्रतानां प्रत्युद्धारः ।

अथाप्युदाहरन्ति ।

अग्न्यभ्युद्धरतां गच्छेत् क्रीडन्निव हसन्निव । पश्चात् पातयतां गच्छेच्छोचन्नित्याचार्य-मातृपितृसन्तारस्तत्प्रमादाङ्गयाद्वा एषा प्रत्यापत्तिः पूर्णाद्ध्रदात् प्रवृत्ताद्वा काञ्चनं पात्रं माहेयं वा पूरयित्वापो हिरण्याभिरिव षडङ्गभिः सर्वत्र व्यतिरिक्तस्य प्रत्युद्धारपुत्रजन्मना व्याख्यातः ।

इति वासिष्ठे धर्मशास्त्रे पञ्चदशोऽध्यायः ॥ १५ ॥

षोडशोऽध्यायः ।

अथ व्यवहाराः । राजमन्त्री सदःकार्य्याणि कुर्य्याद्द्वयो-र्विवदमानयोरत्र पक्षान्तरं न गच्छेत् । यथासनमपराधो ह्यन्ते नापराधः । समः सर्वेषु भूतेषु यथासनमपराधो ह्याद्यवर्णं योर्विधानतः सम्यक्तामाचरेत् । राजा बालानामप्राप्तव्यव-हाराणां प्राप्तकाले तु तद्वत् ।

लिखितं साक्षिणो भुक्तिः प्रमाणं त्रिविधं स्मृतम्

धनस्वीकरणं पूर्वं धनी धनमवाप्नुयात् ॥ इति

मार्गक्षेत्रयोर्विसर्गे तथा परिवर्त्तनेन ऋणग्रहैष्वर्थान्तरेषु त्रिपादमात्रम् । गृहक्षेत्रविरोधे सामन्तविरोधेऽपि लेख्य प्रत्ययः, प्रत्यभिलेख्यविरोधे ग्रामनगरवृद्धश्रेणिप्रत्ययः ।

अथाप्युदाहरन्ति ।

य एकं क्रीतमधेयमन्वाधेयं प्रतिग्रहम् ।

यज्ञादुपगमो वेणीस्तथा धूमशिखा दशमी ॥ इति

तत्र भुक्ते दशवर्षमेवोदाहरन्ति ।

आधिः सीमाधिकञ्चैव निक्षेपोपनिधिः स्त्रियः

राजस्वं श्रोत्रियद्रव्यं न राजा दातुमर्हतीति ॥

तत्र सम्भोगे न ग्रहीतव्यम् । गृहिणां द्रव्याणि राज-गामीनि भवन्ति, तथा राजा मन्त्रिभिः सह नागरैश्च कार्य्याणि कुर्य्यादमी वा राजा श्रेयान् वसुपरिवारः स्यादगृध्रं परिवारं वा राजा श्रेयानगृध्रपरिवारः स्यान्न गृध्रो गृध्रपरिवारः स्यात्, परिवाराद्धि दोषाः प्रादुर्भवन्ति स्तेयहारविनाशनं, तस्मात् पूर्वमेव परिवारं पृच्छेत् ।

अथ साक्षिणः ।

श्रोत्रियो रूपवान् शीलवान् पुण्यवान् सत्यवान् साक्षिणः सर्वे एव वा, स्त्रीणान्तु साक्षिणः स्त्रियः कुर्य्यात, द्विजानां सदृशाः द्विजाः, शूद्राणां सन्तः शूद्राश्च, अन्त्यानामन्त्याः ।

अथाप्युदाहरन्ति ।

प्रातिभाव्यं वृथादानमाक्षिकं सौरिकञ्च यत् ।
दण्डशुल्कावशिष्टञ्च न पुत्रो दातुमर्हतीति ॥
ब्रूहि साक्षिन् यथातत्त्वं लम्बन्ते पितरस्तव ।
तव वाक्यमुदीक्षन्त उत्पतन्ति पतन्ति च ॥
नग्नो मुण्डः कपालौ च भिक्षार्थं क्षुत्पिपासितः ।
अन्धः शत्रुकुले गच्छेद्यस्तु साक्ष्यनृतं वदेत् ॥
पञ्च कन्यानृते हन्ति दश हन्ति गवानृते ।
शतमश्वानृते हन्ति सहस्रं पुरुषानृते ॥
उद्वाहकाले रतिसम्प्रयोगे प्राणात्यये सर्वधनापहारे ।
विप्रस्य चार्थे ह्यनृतं वदेयुः पञ्चानृतान्याहुरपातकानि ॥
स्वजनस्यार्थे यदि वार्थहेतोः
पक्षाश्रयेणैव वदन्ति कार्य्यम् ।
ते शब्दवादं स्वकुलानपूर्वान्
स्वर्गस्थितांस्तानपि पातयन्ति ॥

इति वाशिष्ठे धर्मशास्त्रे षोडशोऽध्यायः ॥ १६ ॥

सप्तदशोऽध्यायः ।

ऋणमस्मिन् सन्नयति अमृतत्वञ्च गच्छति ।
पिता पुत्रस्य जातस्य पश्येच्चेज्जीवतो मुखम् ॥

अनन्ताः पुत्रिणां लोका, नापुत्रस्य लोकोऽस्तीति श्रूयते, प्रजाः सन्त्वपुत्रिण इत्यपि शापः। प्रजाभिरग्नेऽमृतत्वमश्यामित्यपि नियमो भवति।

पुत्रेण लोकान् जयति पौत्रेणानन्त्यमश्नुते।
अथ पुत्रस्य पौत्रेण ब्रह्मस्याप्नोति पिष्टपमिति॥

क्षेत्रिणः पुत्रो जनयितुः पुत्र इति विवदन्ते।
तत्रोभयथाप्युदाहरन्ति।

यद्यन्यो गोषु वृषभो वत्सान् जनयते सुतान्।
गोमिनामेव ते वत्सा मोघं स्कन्दनमार्षभमिति॥

अप्रमत्ता रक्षन्तु तेनं मा च क्षेत्रे परे बीजानि वाप्सो जनयितुः पुत्रो भवति। सम्परायो मोघं रेतोऽकुरुत तन्तुमितमिति।

बहूनामेकजातानामेकश्चेत् पुत्रवान् नरः।
सर्वे ते तेन पुत्रेण पुत्रवन्त इति श्रुतिः॥

स्त्रीणां द्वादश एव पुत्राः पुराणदृष्टाः स्वयमुत्पादितः स्वक्षेत्रे संस्कृतायां प्रथमः, तदलाभे नियुक्तायां क्षेत्रजो द्वितीयः, तृतीयः पुत्रिका विज्ञायते, अभ्रातृका पुंसः पितॄनभ्येति प्रतीचीनं गच्छति पुत्रत्वम्। श्लोकः।

अभ्रातृकां प्रदास्यामि तुभ्यं कन्यामलङ्कृताम्।
अस्यां यो जायते पुत्रः स मे पुत्रो भवेदिति॥

पौनर्भवश्चतुर्थः पुनर्भूः कौमारं भर्त्तारमुत्सृज्यान्यैः सह चरित्वा तस्यैव कुटुम्बमाश्रयति सा पुनर्भूर्भवति या च क्लीवं पतितमुन्मत्तं वा भर्त्तारमुत्सृज्यान्यं पतिं विन्दते मृते

या सा पुनर्भूर्भवति। कानीनः पञ्चमो, या पितृगृहेऽसंस्कृता कामादुत्पादयेन्मातामहस्य पुत्रो भवतीत्याहुः।

अथाप्युदाहरन्ति।

अप्रत्ता दुहिता यस्य पुत्रं विन्दति तुल्यतः।
पुत्री मातामहस्तेन दद्यात् पिण्डं हरेद्धनमिति॥

गूढ़े च गूढ़ोत्पन्नः षष्ठ इत्येते दायादा बान्धवास्त्रातारो महतो भयादित्याहुः। अथादायादास्तत्र सहोढ़ एव प्रथमो या गर्भिणी संस्क्रियते तस्यां जातः सहोढ़ः पुत्रो भवति। दत्तको द्वितीयो यं मातापितरौ दद्याताम्। क्रीतस्तृतीयस्तच्छुनःशेपेन व्याख्यातं हरिश्चन्द्रो ह वै राजा सोऽजीगर्त्तस्य सौयवसेः पुत्रं विक्रीय्य स्वयं क्रीतवान्। स्वयमुपागतश्चतुर्थस्तच्छुनःशेपेन व्याख्यातं शुनःशेपो ह वै यूपे नियुक्तो देवतास्तुष्टाव तस्येह देवताः पाशं विमुमुचुस्तमृत्विज ऊचुर्ममैवायं पुत्रोऽस्त्विति तानाह न सम्पेदे ते सम्पादयामासुरेष एव यं कामयेत तस्य पुत्रोऽस्त्विति तस्येह विश्वामित्रो होतासीत् तस्य पुत्रत्वमियाय। अपविद्धः पञ्चमो यं मातापितृभ्यामपास्तं प्रतिगृह्णीयात्। शूद्रापुत्र एव षष्ठो भवतीत्याहुरित्येतेऽदायादा बान्धवाः।

अथाप्युदाहरन्ति।

यस्य पूर्वेषां वर्णानां न कश्चिद्दायादः स्यादेते तस्यापहरन्ति। अथ भ्रातॄणां दायविभागो द्व्यंशं ज्येष्ठो हरेद्गवाश्वस्य चानुसप्तममजावयो गृहञ्च कनिष्ठस्य कार्ष्णं गां यवसं गृहोपकरणानि च मध्यमस्य मातुः पारिणेयं स्त्रियो विभजेरन्। यदि ब्राह्मणस्य ब्राह्मणीक्षत्रियावैश्यासु पुत्राः स्युस्त्र्यंशं ब्राह्मण्याः पुत्रो

हरेद् द्व्यंशं राजन्याया: पुत्र: समानितरे विभजेरन्नन्येन चैषां स्वयमुत्पादित: स्यात् द्व्यंशमेव हरेदन्येषाम्ब्राह्मणान्तरगता: क्लीबोन्मत्तपतिताश्च भरणम्। क्लीबोन्मत्तान्यं प्रेतपत्नी षण्मासं व्रतचारिण्यक्षारलवणं भुञ्जाना अधीतोर्द्धं षड्भ्यो मासेभ्यो: स्नात्वा श्राद्धञ्च पत्ये दत्त्वा विद्याकर्मगुरुयोनिसम्बन्धान् सन्निपात्य पिता भ्राता वा नियोगं कारयेत् तपसे योन्मत्ताम-वशां व्याधितां वा नियुञ्ज्यात् ज्यायसीमपि षोड़शवर्षां नचेदामयाविनी स्यात् प्राजापत्ये मुहूर्त्ते पाणिन ग्रहणवदु-पचारोऽन्यत्र संस्थाप्य वाक्पारुष्यादण्डपारुष्याच्च ग्रासाच्छाद-नस्नानलेपनेषु प्राग्गामिनी स्यादनियुक्तायामुत्पन्न उत्पाद-यितु: पुत्रो भवतीत्याहु: स्याच्चेन्नियोगिनो रिक्थलोभान्नास्ति नियोग:। प्रायश्चित्तं वाप्युपनियुञ्ज्यादित्येके। कुमार्य्यृतुमती त्रिवर्षाण्युपासीतोर्द्धं त्रिभ्यो वर्षेभ्य: पतिं विन्देत् तुल्यम्।

अथाप्युदाहरन्ति।

पितु प्रदानात् तु यदा हि पूर्वं
कन्यावयो य: समतीत्य दीयते।
सा हन्ति दातारमपीक्षमाणा
कालातिरिक्ता गुरुदक्षिणेव च॥
प्रयच्छेन्नग्निकां कन्यामृतुकालभयात् पिता।
ऋतुमत्यां हि तिष्ठन्त्यां दोष: पितरमृच्छति॥
यावच्च कन्यामृतव: स्पृशन्ति
तुल्यै: सकामामभियाच्यमानाम्।
भ्रूणानि तावन्ति हतानि ताभ्याम
मातापितृभ्यामिति धर्मवाद:॥

अद्भिर्वाचा च दत्तायां म्रियेताथो वरो यदि ।
न च मन्त्रोपनीता स्यात् कुमारी पितुरेव सा ॥
यावच्चेदाहृता कन्या मन्त्रैर्यदि नसंस्कृता ।
अन्यस्मै विधिवद्देया यथा कन्या तथैव सा ॥
पाणिग्रहे मृते बाला केवलं मन्त्रसंस्कृता ।
सा च स्वक्षतयोनिः स्यात् पुनः संस्कारमर्हतीति ॥

प्रोषितपत्नी पञ्चवर्षाण्युपासीत, ऊर्द्ध्वं पञ्चभ्यो वर्षेभ्यो भर्तृसकाशं गच्छेत्। यदि धर्मार्थाभ्यां प्रवासं प्रत्यनुकामा न स्याद्यथा प्रेतस्य एवञ्च वर्त्तितव्यं स्यात्, एवं पञ्च ब्राह्मणी प्रजाता, चत्वारि राजन्या प्रजाता, त्रीणि वैश्या प्रजाता, द्वे शूद्रा प्रजाता, अत ऊर्द्ध्वं समानोदकपिण्डजन्मर्षिगोत्राणां पूर्व्वः पूर्व्वो गरीयान् नखलु कुलीने विद्यमाने परगामिनी स्यात्। यस्य पूर्व्वेषां षण्णां न कश्चिद्दायादः स्यात् सपिण्डाः पुत्रस्थानीया वा तस्य धनं विभजेरंस्तेषामलाभे आचार्य्यान्तेवासिनौ हरेयातां, तयोरलाभे राजा हरेत्, न तु ब्राह्मणस्य राजा हरेद् ब्रह्मस्वन्तु विषं घोरम् ।

न विषं विषमित्याहुर्ब्रह्मस्वं विषमुच्यते ।
विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रकमिति ॥
त्रैविद्यसाधुभ्यः संप्रयच्छेदिति ।

इति वासिष्ठे धर्मशास्त्रे सप्तदशोऽध्यायः ॥ १७ ॥

अष्टादशोऽध्यायः ।

शूद्रेण ब्राह्मण्यामुत्पन्नश्चाण्डालो भवतीत्याहुः, राजन्यायां वैश्यायामन्त्यावसायी। वैश्येन ब्राह्मण्यामुत्पन्नो रामको भवति इत्याहुः, राजन्यायां पुल्कसः, राजन्येन ब्राह्मण्यामुत्पन्न सूतो भवतीत्याहुः ।

अथाप्युदाहरन्ति।

छिन्नोत्पन्नास्तु ये केचित् प्रातिलोम्यगुणाश्रिताः।
गुणाचारपरिभ्रंशात् कर्मभिस्तान् विजानीयुरिति॥

एकान्तरद्व्यन्तरत्र्यन्तरानुजाता ब्राह्मणक्षत्रियवैश्यैर्
वर्त्त्या निषादा भवन्ति। शूद्राणां पारशवः पारयन्नेव
जीवन्नेव शवो भवतीत्याहुः शव इति श्मशानम्। एतच्छावं
यच्छूद्रस्तस्माच्छूद्रसमीपे तु नाध्येतव्यम्।

अथापि यमगीतान् श्लोकानुदाहरन्ति।

श्मशानमेतत् प्रत्यक्षं ये शूद्राः पापचारिणः।
तस्माच्छूद्रसमीपे च नाध्येतव्यं कदाचन॥
न शूद्राय मतिं दद्यान्नोच्छिष्टं न हविष्कृतम्।
न चास्योपदिशेद्धर्मं न चास्य व्रतमादिशेत्।
यश्चास्योपदिशेद्धर्मं यश्चास्य व्रतमादिशेत्।
सोऽसंवृतं तमो घोरं सह तेन प्रपद्यत इति॥
श्रवद्वारे कृमिर्यस्य सम्भवेत कदाचन।
प्राजापत्येन शुध्येत हिरण्यं गौर्वासो दक्षिणेति॥

नाग्निं चित्वा शूद्रामुपेयात्, कृष्णवर्णा या रामा इव, न
धर्मायेति।

इति वासिष्ठे धर्मशास्त्रेऽष्टादशोऽध्यायः॥ १८॥

एकोनविंशोऽध्यायः।

धर्मो राज्ञः पालनं भूतानां तस्यानुष्ठानात् सिद्धिः।
भयकारणं ह्यपालनं ते एतत् सत्रमाहुर्विद्वांसस्तस्माद्गार्हस्थ्य

नैयमिकेषु। पुरोहिते दद्याद विज्ञायते ब्राह्मणः पुरोहितो राष्ट्रं दधातीति। तस्य भयमपालनादसामर्थ्याच्च। देशधर्म-जातिधर्मकुलधर्मान् सर्वान् वेतानमुप्रविश्य राजा चतुरो वर्णान् स्वधर्मे स्थापयेत् तेष्वधर्मपरेषु दण्डन्तु देशकाल-धर्माधर्मवयोविद्यास्थानविशेषैर्हिंसेत्। आगमादृष्टाभावात् पुष्पफलोपगान्यदेयानि हिंस्यात्, कर्षणकरणार्थञ्चोपहन्यात्। गार्हस्थ्यं गावः मार्गोष्माने रक्षिते स्यातां, पथिस्थानान्नौ नौहारसार्थानामस्यासमूल्यमादं नैहारिकं स्यान्नद्यामदस्यः स्यात्, सम्मानयेदवाहवाहनीयद्विगुणकारिणो स्यात् प्रत्येकं प्रयाणः पुमान्। शतं वा राजा वा तद्देतप्यर्थाः स्त्रियः कराष्टौ मानधारमध्यमाः पादः कार्षापणस्य निरन्तोऽन्तरो मानाकरः श्रोत्रियो राजपुमानथ प्रव्रजितबालवृद्धतरुण-प्रदाता प्रागामिकाः कुमार्यो मृतापत्याश्च वाहुभ्यामुत्तरं शतगुणं दद्याद्दौकाश्चवन शैलोपमाङ्गा निष्कराः स्युस्तदुप-जीविनो वा दद्युः प्रतिमासमुद्वाहकरैस्त्वागमयेद्राजनि च प्रेते दद्यात्। प्रासङ्गिकं तेन मातृवृत्तिर्व्याख्याता राजमहिष्याः पितृव्यमातुलांश्च राजा पितृव्यान् राजा विभृयात् तद्बन्धुं-श्चान्यांश्च राजपत्न्यो ग्रासाच्छादनं लभेरन्। अनिच्छन्त्यो वा प्रव्रजेरन् क्लीबोन्मत्तांश्च वापि। मानवं श्लोकमुदाहरन्ति।

न रिक्तकार्षापणमस्ति शुल्कं
न शिल्पवृत्तौ न शिशौ न धर्मे।
न भैक्षवृत्तौ न हृतावशेषे
न श्रोत्रिये प्रव्रजिते न यज्ञे॥ इति

स्तेनाभिशस्तदुष्टगस्तभारिसर्वोदन्नपासम्यमव्यपदेश्ये केशां

दण्डोत्सर्गे राजैकरात्रमुपवसेत् त्रिरात्रं पुरोहितः कृच्छ्रमदण्ड्यदण्डने पुरोहितस्त्रिरात्रं वा।

अथाप्युदाहरन्ति।

अन्नादे भ्रूणहा मार्ष्टि पत्यौ भार्य्यापचारिणी।
गुरौ शिष्यस्तु याज्यश्च स्तेनो राजनि किल्बिषम्॥
राजभिर्धृतदण्डास्तु कृत्वा पापानि मानवाः।
निर्मलाः स्वर्गमायान्ति सन्तः सुकृतिनो यथा॥
एनो राजानमृच्छत्यप्युत्सृजन्तं सकिल्बिषम्।
तञ्चेन्न घातयेद्राजा राजधर्म्मेण दुष्यतीति॥
राज्ञामन्येषु कार्य्येषु सद्यःशौचं विधीयते।
तथा तान्यपि नित्यानि काल एवात्र कारणमिति॥

यमगीतश्चात्र श्लोकमुदाहरन्ति।

नाश दोषोऽस्ति राज्ञां वै व्रतिनां न च मन्त्रिणाम्।
ऐन्द्रस्थानमुपासीना ब्रह्मभूता हि ते सदेति॥

इति वासिष्ठे धर्म्मशास्त्रे एकोनविंशोऽध्यायः॥ १९॥

विंशोऽध्यायः।

अनभिसन्धिकृते प्रायश्चित्तमपराधे अभिसन्धिकृतेऽप्येके।
गुरुरात्मवतां शास्ता राजा शास्ता दुरात्मनाम्।
इह प्रच्छन्नपापानां शास्ता वैवस्वतो यम॥ इति

तत्र च सूर्य्याभ्युदयिकः सन्नहस्तिष्ठेत् सावित्रीञ्च जपेदेवं सूर्य्याभिनिर्मुक्तो रात्रीवासीत। कुनखी श्यावदन्तस्तु कृच्छ्रं द्वादशरात्रं चरित्वा पुनर्निर्विशेत्। अथ दिधिषुपतिः कृच्छ्रं

द्वादशरात्रं चरित्वा निर्विशेत। तान्येवोपयच्छेद्दिधिषूपतिः कृच्छ्रातिकृच्छ्रौ चरित्वा निर्विशेत्। चरचम इदक्त रचामो ब्रह्माघ्नः कृच्छ्रं द्वादशरात्रं चरित्वा पुनरुपनीतो वेदमाचार्य्यात्। गुरुतल्पगः सवृषणं शिश्नमुत्कृत्याञ्जलावाधाय दक्षिणामुखो गच्छेद् यत्रैव प्रतिहन्यात् तत्र तिष्ठेदा प्रलयात्रिष्कालको वा घृताक्तस्तप्तां सूर्मिं परिष्वजेन्मरणात्पूतो भवतीति विज्ञायते। आचार्य्यपुत्रशिष्यभार्य्यासु चैवं योनिषु च गुर्वीं सखीं गुरुसखीं च गत्वा कृच्छ्राब्दं चरेत्। एतदेव चाण्डालपतितान्नभोजनेषु ततः पुनरुपनयनं वपनादीनान्तु निवृत्तिः।

मानवञ्चात्र श्लोकानुदाहरन्ति।

वपनं मेखला दण्डो भैक्षचर्य्या व्रतानि च।
निवर्त्तन्ते द्विजातीनां पुनसंस्कारकर्मणीति॥

मद्यपाने स्त्रीव्यवहारेषु चैवम्। मद्यभाण्डे स्थिता आपो यदि कश्चिद् द्विजोऽपिबत्। पद्मोदुम्बरबिल्वपलाशानामुदकं पीत्वा त्रिरात्रेणैव शुध्यति। अभ्यासे सुराया अग्निवर्णां तां द्विजः पिबेत्। भ्रूणहनञ्च वक्ष्यामो ब्राह्मणं हत्वा भ्रूणहा भवत्यविज्ञातञ्च गर्भम्। अविज्ञाता हि गर्भाः पुमांसो भवन्ति तस्मात् पुंस्कृत्य जुहुयात् लोमानि मृत्योर्जुहोमि लोमभिर्मृत्युं वासय इति प्रथमां त्वचं मृत्योर्जुहोमि त्वचा मृत्युं वासय इति द्वितीयां लोहितं मृत्योर्जुहोमि लोहितेन वासय इति तृतीयां त्वचं मृत्योर्जुहोमि तावति मृत्युं वासय इति चतुर्थीं मांसानि मृत्योर्जुहोमि मांसैर्मृत्युं वासय इति पञ्चमीं मेदेन मृत्योर्जुहोमि मेदसा मृत्युं वासय इति षष्ठीम् अस्थीनि

मृत्योर्जुहोमि अस्थिभिर्मृत्युं वासय इति सप्तमीं मज्जानं मृत्योर्जुहोमि मज्जभिर्मृत्युं वासय इति अष्टमीं राजार्थे ब्राह्मणार्थे वा संग्रामेऽभिमुखमात्मानं घातयेत् त्रिरच्छितो वापराद्धः पूतो भवतीति विज्ञायते। विहतं छतः कनीयो भवतीति ।

तदप्युदाहरन्ति ।

पतितं पतितं त्यक्त्वा चौरं चौरेति वा पुनः ।
वचसा तुल्यदोषः स्यान्मिथ्या द्विर्दोषतां व्रजेदिति ॥

एवं राजन्यं हत्वाष्टौ वर्षाणि चरेत् षड् वैश्यं त्रीणि शूद्रं ब्राह्मणीमात्रेयीं हत्वा सवनगतौ च राजन्यवैश्यौ चात्रेयीं [illegible] रजस्वलामृतुस्नातामात्रेयीमाहुः । अत्रैति यामपत्यं भवतीति चात्रेयी । राजन्यहिंसायां वैश्यहिंसायां शूद्रं हत्वा संवत्सरम् । ब्राह्मणसुवर्णहरणे प्रकीर्य केशान् राजानमभिधावेत् स्तेनोऽस्मि भोः शास्तु भवानिति तस्मै राजौदुम्बरं शस्त्रं दद्यात् तेनात्मानं प्रमापयेन्मरणात् पूतो भवतीति विज्ञायते । निष्कालको वा घृताक्तो गोमयाग्निना पादप्रभृत्यात्मानमभिदाहयेन्मरणात् पूतो भवतीति विज्ञायते ।

अथाप्युदाहरन्ति ।

पुराकालात् प्रमीतानामनाकविधिक्रमणाम् ।
पुनरापन्नदेहानामङ्गं भवति तच्छृणु ॥
स्तेनः कुनखी भवति श्वित्री भवति ब्रह्महा ।
सुरापः श्यावदन्तस्तु दुश्चर्मा गुरुतल्पगः ॥ इति

पतितैः सम्प्रयोगी च ब्राह्मेण यौनेन वा तेभ्यो सकाशा-

भाया उपलब्धास्तासां परित्यागस्तेष न संवसेदुद्दोषीं दिशं गत्वानश्नन् संहिताध्ययनमधीयानः पूतो भवतीति विज्ञायते।

अथाप्युदाहरन्ति।

शरीरपातनाच्चैव तपसाध्ययनेन च। मुच्यते पापकृत् पापाद्दानाच्चापि प्रमुच्यते॥ इति विज्ञायते।

इति वासिष्ठे धर्म्मशास्त्रे विंशोऽध्यायः॥ २०॥

एकविंशोऽध्यायः।

शूद्रश्चेद् ब्राह्मणीमभिगच्छेद्वीरणैर्वेष्टयित्वा शूद्रमग्नौ प्रास्येद्ब्राह्मण्याः शिरसि वापनं कारयित्वा सर्पिषाभ्यज्य नग्नां खरमारोप्य महापथमनुव्राजयेत् पूता भवतीति विज्ञायते। वैश्यश्चेद् ब्राह्मणीमभिगच्छेल्लोहितदर्भैर्वेष्टयित्वा वैश्यमग्नौ प्रास्येद्ब्राह्मण्याः शिरसि वापनं कारयित्वा सर्पिषाभ्यज्य नग्नां गौरखमारोप्य महापथमनुसंव्राजयेत् पूता भवतीति विज्ञायते। राजन्यश्चेद् ब्राह्मणीमभिगच्छेच्छरपत्रैर्वेष्टयित्वा राजन्यमग्नौ प्रास्येद्ब्राह्मण्याः शिरोवापनं कारयित्वा सर्पिषाभ्यज्य नग्नां रक्तखरमारोप्य महापथमनुव्राजयेत्। एवं वैश्यो राजन्यायां शूद्रश्च राजन्यावैश्ययोर्मनसा भर्त्तुरतिचारे त्रिरात्रं यावकं क्षीरं भुञ्जानाधःशयाना त्रिरात्रमप्सु निमग्नायाः सावित्र्यष्टशतेन शिरोभिर्जुहुयात् पूता भवतीति विज्ञायते।

इति वासिष्ठे धर्म्मशास्त्रे एकविंशोऽध्यायः॥ २१॥

वसिष्ठसंहिता सम्पूर्णा।